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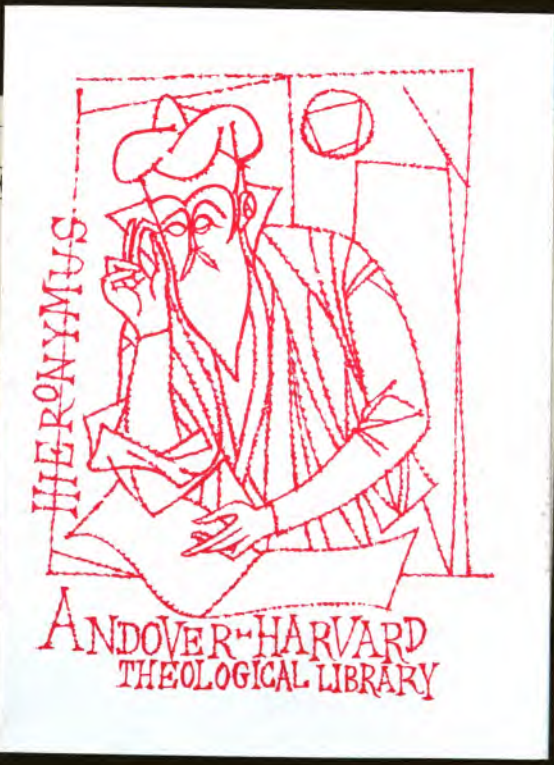

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MINUTES OF THE NATIONAL COUNCIL

OF THE

CONGREGATIONAL CHURCHES

OF THE

UNITED STATES,

AT THE SECOND SESSION, HELD IN NEW HAVEN, CONN.,

SEPTEMBER 30—OCTOBER 4, 1874.

BOSTON:
CONGREGATIONAL PUBLISHING SOCIETY.
1875.

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COMMUNICATIONS SHOULD BE ADDRESSED:

For the Secretary,—Rev. ALONZO H. QUINT, New Bedford, Mass.

For the Registrar,—Rev. WILLIAM H. MOORE, Berlin, Conn.

For the Treasurer,—CHARLES DEMOND, Esq., Boston, Mass.

For the Chairman of the Provisional Committee,—Rev. EDWARD P. GOODWIN, D. D., Chicago, Ill.

For the Chairmen of Special Committees,—as on page 153.

WRIGHT & POTTER, Printers, 79 Milk St. (corner of Federal), Boston.

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MINUTES.

THE NATIONAL COUNCIL OF THE CONGREGATIONAL CHURCHES OF THE UNITED STATES convened for its second session, in the First Church, New Haven, Connecticut, at 3 P. M., Wednesday, September 30, 1874, and was called to order by Rev. Henry M. Storrs, D. D., of New York, Chairman of the Provisional Committee, acting as temporary Moderator.

The credentials of delegates were collected, and their names were read.

ORGANIZATION.

From nominations without remark, Hon. Lafayette S. Foster, LL. D., of Connecticut, was chosen Moderator, and was conducted to the chair by Rev. Messrs. Malcolm McG. Dana, and Joseph Eldridge, D. D., of Connecticut. Rev. George F. Magoun, D. D., of Iowa, and Rev. Israel E. Dwinell, D. D., of California, were chosen Assistant Moderators; and Rev. Franklin D. Ayer, of New Hampshire, and Rev. James P. Kimball, of Massachusetts, were chosen Assistant Registrars.

Prayer was offered by Rev. Israel E. Dwinell, D. D., of California.

ADDRESS OF WELCOME.

Rev. Leonard Bacon, D.D., LL. D., presented an address of welcome in behalf of the churches in New Haven, to which the Moderator replied.

PROVISIONAL COMMITTEE.

The Provisional Committee made their report, which was accepted.

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By-Law.

The following, which was recommended by the Provisional Committee, as a By-Law, was adopted:—

Persons selected as preachers, or to prepare papers, or to serve upon committees appointed by this body, shall be entitled to seats in the session in which they are to serve, without the privilege of voting.

Committee on Credentials.

Rev. Henry L. Hubbell, of Michigan; Dea. William L. Greene, of Massachusetts; and Hon. William J. Phelps, of Illinois, were appointed, by the Moderator, a committee on credentials; and the roll reported by them, when completed, was as follows:—

MEMBERS.

DELEGATES FROM STATE AND LOCAL BODIES OF CONGREGATIONAL CHURCHES.

California.

General Association.—Rev. Israel E. Dwinell, D. D., Sacramento; Rev. Jesse W. Hough, Santa Barbara; Hon. Charles E. Huse, Santa Barbara; Albert C. Titcomb, San Francisco.

Connecticut.

General Conference.—Rev. Nathaniel J. Burton, D. D., Hartford; Rev. Malcolm McG. Dana, Norwich; Rev. Joseph Eldridge, D. D., Norfolk; Dea. David N. Camp, New Britain; Dea. John B. Eldredge, Hartford; Dea. Edward Sterling, Bridgeport.

Fairfield East Consociation.—Rev. John G. Davenport, Bridgeport.

Fairfield West Consociation.—Rev. Edwin Johnson, Bridgeport; Hon. Asa B. Woodward, Norwalk.

Farmington Valley Conference.—Rev. Thomas E. Davies, Unionville; Rev. J. Logan Tomlinson, Simsbury.

Hartford Conference.—Rev. Edwin P. Parker, Hartford; Hon. Joseph R. Hawley, Hartford.

Hartford East Conference.—Rev. George A. Bowman, South Windsor.

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Hartford South Conference.—Rev. William R. Eastman, Plantsville.

Litchfield North-East Conference.—Rev. Arthur Goodenough, Winchester.

Litchfield North-West Conference.—Rev. William E. Bassett, Warren.

Litchfield South Consociation.—Rev. Willis S. Colton, Washington; Dea. Samuel J. Averill, New Preston.

Middlesex Conference.—Rev. Andrew C. Denison, Middlefield; Rev. Salmon McCall, East Haddam; Hon. Charles L. Griswold, Chester.

New Haven East Consociation.—Rev. Burdett Hart, Fair Haven; Dea. Samuel W. Dudley, North Guilford.

New Haven West Conference.—Rev. James W. Hubbell, New Haven; Rev. John E. Todd, New Haven; Hon. Orville H. Platt, West Meriden.

New London Conference.—Rev. Oliver E. Daggett, D. D., New London; Rev. Orlo D. Hine, Lebanon; Hon. Lafayette S. Foster, Norwich.

Tolland Conference.—Rev. William J. Jennings, Coventry; Dea. Edwin Talcott, Ellington.

Windham Conference.—Rev. George J. Tillotson, Hampton; Rev. Horace Winslow, Willimantic; Daniel C. Robinson, Brooklyn.

Dakota Territory.

General Association.—Rev. Joseph Ward, Yankton.

Georgia.

South-Eastern Conference.—Rev. James Porter, Savannah.

Illinois.

General Association.—Rev. Charles D. Helmer, D. D., Chicago; Rev. James Tomkins, Kewanee; Hon. William J. Phelps, Elmwood.

Aurora Association.—Rev. Smith B. Goodenow, Earlville.

Bureau Association.—Rev. George W. Colman, Neponset.

Central Association.—Rev. Henry D. Platt, Danvers; Rev. Dana Sherrill, Forrest.

Central East Association.—Rev. Asa E. Everest, Ludlow.

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Central West Association.—Rev. Rufus B. Guild, Galva; Rev. Henry Mills, Canton; Rev. James D. Wyckoff, Roseville.

Chicago Association.—Rev. Edward P. Goodwin, D. D., Chicago; Rev. Edward N. Packard, Chicago.

Elgin Association.—Rev. Edwin N. Andrews, Crystal Lake; Rev. Cornelius E. Dickinson, Elgin; Gen. Daniel Dustin, Sycamore.

Fox River Union.—Rev. George S. Bascom, Peru.

Quincy Association.—Rev. Elihu C. Barnard, Griggsville; William H. Bliss, Galesburg.

Rockford Association.—Rev. Henry M. Daniels, Winnebago.

Rock River Association.—Rev. Henry E. Barnes, Moline.

Southern Association.—Rev. Julian M. Sturtevant, D. D., Jacksonville; Rev. Martin K. Whittlesey, Jacksonville.

INDIANA.

General Association.—Rev. Oliver S. Dean, Indianapolis; Rev. Nathaniel A. Hyde, D. D., Indianapolis.

IOWA.

General Association.—Rev. Alden B. Robbins, D. D., Muscatine; Rev. William W. Woodworth, Grinnell.

Central Association.—Rev. Henry L. Chase, Green Mountain.

Council Bluffs Association.—Rev. William M. Brooks, Tabor; Rev. Henry S. De Forest, Council Bluffs.

Davenport Association.—Rev. Lucius Curtis, Lyons; Rev. James G. Merrill, Davenport.

Denmark Association.—Rev. Elijah P. Smith, Danville.

Dubuque Association.—Rev. Edmund R. Stiles, Manchester; David M. Cairn, Anamosa.

Grinnell Association.—Rev. George F. Magoun, D. D., Grinnell.

North-Western Association.—Rev. Otis D. Crawford, Hampton.

KANSAS.

Central Conference.—Rev. Linus Blakesley, Topeka; Rev. Sylvester D. Storrs, Quindaro; Hon. Charles B. Lines, Wabaunsee.

Northern Kansas Association.—Rev. Ozro A. Thomas, Albany.

North-Western Conference.—Rev. Peter McVicar, D. D., Topeka; Rev. Albert W. Safford, Cawker City.

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South-Eastern Association.—Rev. Samuel G. Wright, Burlington.
Southern Association.—Rev. Lincoln Harlow, Neosho Falls.

Louisiana.

South-West Conference.—Rev. Samuel S. Ashley, New Orleans; Rev. Charles H. Thompson, D. D., New Orleans.

Maine.

General Conference.—Rev. Ezra H. Byington, Brunswick; Hon. Nelson Dingley, Jr., Lewiston; Hon. Joseph Titcomb, Kennebunk.
Cumberland Conference.—Rev. Jacob J. Abbott, Yarmouth; Rev. Luther Wiswall, Windham; Dea. J. L. H. Cobb, Lewiston; Dea. Charles A. Lord, Portland.
Franklin Conference.—Rev. Joseph S. Cogswell, Strong.
Hancock Conference.—Rev. Alfred E. Ives, Castine.
Kennebeck Conference.—Rev. Charles G. McCully, Hallowell.
Lincoln and Sagadahoc Conference.—Rev. James E. Hall, Rockland; Rev. William Hart, Bath.
Oxford Conference.—Rev. John B. Wheelwright, South Paris.
Penobscot Conference.—Rev. Solomon P. Fay, Bangor: Rev. Prof. Levi L. Paine, Bangor.
Piscataquis Conference.—Rev. Peter B. Thayer, Garland.
Somerset Conference.—Rev. George W. Hathaway, Skowhegan.
Union Conference.—Rev. Andrew J. Smith, Waterford; George B. Barrows, Fryeburg.
Waldo Conference.—Rev. Jonathan E. Adams, Searsport.
Washington Conference.—Rev. William Carruthers, Calais; Dea. Peter E. Vose, Dennysville.
York Conference.—Rev. John D. Emerson, Biddeford; Rev. Charles H. Gates, Kennebunk Port.

Massachusetts.

General Association.—Rev. Alonzo H. Quint, D. D., New Bedford; Rev. Ebenezer Cutler, D. D., Worcester; Rev. James P. Kimball, Haydenville; Rev. Stephen R. Dennen, D. D., Lynn; Hon. John Z. Goodrich, Stockbridge; Dea. Ezra Farnsworth, Boston; Rev. Henry M. Parsons, Boston.
Andover Conference.—Rev. Owen Street, Lowell; Edward Buck, Andover.

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Barnstable Conference.—Rev. Edward W. Noble, Truro; Hon. Thomas N. Stone, Wellfleet,

Berkshire North Conference.—Pres. Paul A. Chadbourne, Williamstown; Rev. Thomas Crowther, Pittsfield.

Berkshire South Conference.—Rev. Evarts Scudder, Great Barrington; William J. Bartlett, Lee.

Brookfield Conference.—Rev. William G. Tuttle, Ware; Dea. Paul W. Paige, Brimfield.

Essex North Conference.—Rev. Samuel J. Spalding, D. D., Newburyport; James M. Nichols, Haverhill.

Essex South Conference.—Rev. Edward S. Atwood, Salem; Rev. James M. Whiton, Lynn; Richard Tenney, Georgetown.

Franklin Conference.—Rev. Charles S. Brooks, South Deerfield; Rev. Theodore J. Clark, Northfield; Dea. Phinehas Field, East Charlemont.

Hampden Conference.—Rev. Edward A. Reed, Springfield; Rev. John L. R. Trask, Holyoke; Hon. Edward B. Gillette, Westfield; Charles Marsh, Springfield.

Hampshire Conference.—Rev. William S. Leavitt, Northampton; Prof. Josiah Clark, Northampton.

Hampshire East Conference.—Rev. Edward S. Dwight, D. D., Hadley; Luke Sweetser, Amherst.

Mendon Conference.—Rev. William R. Tompkins, Wrentham.

Middlesex South Conference.—Rev. Lucius R. Eastman, Jr., Framingham; Dea. David B. Goodale, Marlboro'.

Middlesex Union Conference.—Rev. Leverett W. Spring, Fitchburg; Hon. Levi Wallace, Pepperell.

Norfolk Conference.—Rev. George E. Freeman, Abington; Rev. John C. Labaree, Randolph.

Old Colony Conference.—Rev. Isaiah C. Thacher, Wareham; Rev. Henry M. Dexter, D. D., New Bedford.

Pilgrim Conference.—Rev. Philip Titcomb, Plympton.

Suffolk North Conference.—Rev. Jacob M. Manning, D. D., Boston.

Suffolk South Conference.—Rev. John O. Means, D. D., Boston; Dea. Choate Burnham, Boston.

Suffolk West Conference.—Rev. Daniel L. Furber, D. D., Newton Centre; Charles Demond, Boston.

Taunton and vicinity Conference.—Rev. Mortimer Blake, D. D., Taunton; James H. Anthony, Taunton.

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Woburn Conference.—Rev. Charles R. Bliss, Wakefield; Dea. William L. Greene, Malden.

Worcester Central Conference.—Rev. Amos H. Coolidge, Leicester; Dea. L. B. Witherby, Worcester.

Worcester North Conference.—Rev. John M. Stowe, Hubbardston; Orlando Mason, Winchendon.

Worcester South Conference.—Rev. Heman P. De Forest, Westborough.

Michigan.

General Association.—Rev. Samuel M. Freeland, Detroit.

Eastern Conference.—Rev. Robert G. Baird, Armada; Rev. James S. Hoyt, Port Huron; Dea. Watson Loud, Romeo.

Genesee Conference.—Rev. Edward W. Bacon, Flint; Rev. William De L. Love, D. D., East Saginaw; Hon. Amos Gould, Owosso.

Grand Traverse Conference.—Rev. Orange H. Spoor, Traverse City.

Jackson Conference.—Rev. J. Wing Allen, Lester; Rev. Henry L. Hubbell, Ann Arbor.

Kalamazoo Association.—Rev. William L. Bray, Kalamazoo; Rev. Adam S. Kedzie, Dowagiac.

Marshall Conference.—Rev. Wolcott B. Williams, Charlotte; Dea. Wells R. Martin, Vermontville.

Northern Central Conference.—Rev. Austin H. Norris, Farwell.

Southern Michigan Conference.—Rev. George R. Merrill, Adrian.

Western Conference.—Rev. William R. Seaver, Muskegon.

Minnesota.

Anoka Conference.—Rev. Levi H. Cobb, Minneapolis; William Cheeney, Minneapolis.

Owatonna Conference.—Rev. Edward C. Starr, Waseca; Rev. Pres. James W. Strong, D. D., Northfield.

St. Croix Valley Convention.—Rev. Alva D. Roe, Lakeland.

Winona Conference.—Rev. Jeremiah R. Barnes, Zumbrota; Rev. Henry Willard, Plainview.

Missouri.

General Association.—Rev. Delavan L. Leonard, Hannibal.

Hannibal Conference.—Rev. Edwin B. Turner, Hannibal; Hon. Samuel W. Birch, Memphis.

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Kansas City Association.— Rev. James G. Roberts, Kansas City.

Kidder Association.—Rev. F. L. Kenyon, St. Joseph.

Springfield Association.—Rev. Nathan J. Morrison, D. D., Springfield; Rev. Calvin S. Shattuck, Lebanon; Hon. Warren Currier, St. Louis.

Nebraska.

Columbus Association.—Rev. Amos Dresser, Savannah; Rev. John E. Elliott, Columbus.

Omaha Association.—Rev. Isaac E. Heaton, Fremont.

South Platt Conference.—Rev. Asa Farwell, Ashland.

New Hampshire.

General Association.—Rev. Edward H. Greeley, Concord; Rev. Isaac C. White, New Market; Hon. Aaron W. Sawyer, Nashua.

Cheshire Conference.—Rev. Rufus Case, Jaffrey; Rev. Frank G. Clark, Rindge; Rev. John L. Merrill, Marlborough; Hon. Milan Harris, Harrisville.

Essex and Coos Conference.—Rev. Charles E. Milliken, Littleton.

Grafton Conference.—Rev. Quincy Blakely, Compton; Rev. Alonzo B. Rich, D. D., West Lebanon.

Hillsborough Conference.—Rev. Frederick Alvord, Nashua; Rev. Augustus Berry, Pelham; Rev. George Dustan, Peterborough.

Merrimack Conference.—Rev. Franklin D. Ayer, Concord; Rev. S. Leroy Blake, Concord; Rev. Howard Moody, East Andover.

Rockingham Conference.—Rev. Thomas V. Haines, North Hampton; Rev. Edward Robie, Greenland; Dea. Joseph Dow, Hampton.

Strafford Conference.—Rev. Moses T. Runnels, Sanbornton; Rev. George B. Spalding, Dover; Hon. George M. Herring, Farmington.

Sullivan Conference.—Rev. Levi Rodgers, Claremont.

New Jersey.

General Association.—Rev. George B. Bacon, D. D., Orange Valley; Rev. Cyrus P. Osborne, Baltimore, Md.; Rev. Nicholas E. Smith, D. D., Plainfield; Rev. G. Buckingham Willcox, Jersey City.

New York.

General Association.—Rev. John Cunningham, Sweden; Rev. John C. Holbrook, D. D., Syracuse; Rev. Samuel Johnson, Rodman.

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Albany Association.—Rev. Lyman S. Rowland, Saratoga Springs.

Brooklyn and New York Conference.—Rev. Henry M. Storrs, D. D., New York; Rev. William M. Taylor, D. D., New York; Richard P. Buck, Brooklyn.

Central New York Association.—Rev. William A. Robinson, Homer.

Delaware Association.—Rev. Samuel J. White, D. D., Walton.

Essex Conference.—Rev. Roswell O. Post, Hillsborough.

Long Island Association.—Rev. Thomas N. Benedict, Upper Aquebogue, L. I.; Rev. Aaron Snow, Miller's Place, L. I.

Oneida and Chenango Association.—Rev. George Porter, Greene; Dea. Lorenzo D. Dana, Morrisville.

Ontario Association.—Rev. James W. Cooper, Lockport; Dea. Edward G. Tyler, Canandaigua.

Oswego Association.—Rev. Ethan Curtis, Camden.

St. Lawrence Consociation.—Rev. Gorham Cross, Richville; Rev. George A. Rockwood, Rensselaer Falls; Dea. George A. Flower, Parishville.

Susquehanna Association.—Dea. William B. Edwards, Binghamton.

Western New York Association.—Rev. Eli Corbin, D. D., Jamestown; Rev. William A. Hallock, Jamestown; Hon. Albert G. Dow, Randolph.

Wyoming Conference.—Rev. Horace F. Dudley, Warsaw.

Welsh Association.—Rev. Edward Davies, Waterville.

Ohio.

General Conference.—Rev. Edmund B. Fairfield, D. D., Mansfield; Rev. Sereno W. Streeter, Saybrook; Milton Glenn, Cincinnati.

Central Conference.—Rev. Robert G. Hutchins, Columbus; Rev. A. Hastings Ross, Columbus.

Central North Conference.—Rev. Horatio N. Burton, Sandusky; Dea. Calvin Barnard, Bellevue.

Central South Conference.—Rev. Thomas Jenkins, Radnor.

Cleveland Conference.—Rev. James Brand, Oberlin; Rev. Samuel H. Lee, Cleveland.

Eastern Ohio Conference.—Rev. William P. Edwards, Mineral Ridge.

Grand River Conference.—Hon. Henry Fassett, Ashtabula.

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Marietta Conference.—Dea. George Dana, Belpre.
Medina Conference.—Rev. Homer Thrall, Litchfield.
Miami Conference.—Rev. Eben Halley, Cincinnati.
Plymouth Rock Conference.—Thomas S. Baldwin, Painesville.
Puritan Conference.—Rev. Charles Cutler, Tallmadge.
Toledo Conference.—Rev. John G. Fraser, East Toledo.

Oregon.

Oregon Association.—Rev. James D. Eaton, Portland.

Pennsylvania.

Western Association.—A. P. Burwell, Mercer.
Western Welsh Association.—Rev. Thomas R. Jones, Ebensburg.

Rhode Island.

Conference.—Rev. Thomas Laurie, D. D., Providence; Rev. James H. Lyon, Central Falls.

Tennessee and Alabama.

Central South Conference.—Rev. George W. Andrews, Montgomery, Ala.

Vermont.

General Convention.—Rev. Richard T. Searle, Windsor; Rev. Joseph Torrey, East Hardwick.
Addison Conference.—Rev. Seagrove W. Magill, Cornwall.
Bennington Conference.—Rev. Calvin B. Hulbert, Bennington.
Caledonia Conference.—Rev. Perrin B. Fiske, Lyndonville.
Chittenden Conference.—Rev. George B. Safford, Burlington; Dea. William Miller, Williston.
Franklin and Grand Isle Conference.—Rev. Elias W. Hatch, East Berkshire.
Orange Conference.—Rev. William S. Palmer, Norwich, Conn.; Dea. Edward Conant, Randolph.
Orleans Conference.—Rev. Azro A. Smith, Irasburgh; Dea. Edward A. Stewart, Newport.
Rutland Conference.—Rev. Aldace Walker, D. D., Wallingford; Charles L. Penfield, Pittsford.

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Washington Conference.—Rev. Charles S. Smith, Montpelier.

Windham Conference.—Rev. Cyrus B. Drake, D. D., Royalton; Rev. Alfred Stevens, D. D., Westminster.

Wisconsin.

General Convention.—Rev. Joseph Emerson, Beloit.

Beloit Convention.—Rev. George Bushnell, Beloit; George L. Weed, Delavan.

Lemonweir Conference.—Rev. Albert O. Wright, New Lisbon.

Madison Convention.—Rev. Charles C. Cragin, Watertown; Rev. Henry A. Miner, Madison.

Milwaukee Convention.—Rev. Luther Clapp, Wauwatosa; Rev. Henry C. Hitchcock, Kenosha; Hon. Edward D. Holton, Milwaukee.

Mineral Point Convention.—Rev. Samuel W. Eaton, Lancaster; Edward D. Eaton, Lancaster.

Winnebago Convention.—Rev. Dan C. Curtiss, Fort Howard; Rev. Franklin B. Doe, Ripon; Rev. Edward H. Merrill, Ripon.

HONORARY MEMBERS.

Officers and Appointees of the Council.

Registrar.—Rev. William H. Moore, Berlin, Conn.

Treasurer.—Hon. Charles G. Hammond, Chicago, Ill.

Provisional Committee.—Rev. Israel W. Andrews, D. D., Marietta, Ohio.

Committee on Consolidation of Benevolent Societies.—Rev. William W. Patton, D. D., Chicago, Ill; Rev. Richard B. Thurston, Stamford, Conn.; Hon. Henry P. Haven, New London, Conn.

Preacher.—Rev. Richard S. Storrs, D. D., Brooklyn, N. Y.

To prepare Papers.—Rev. Augustus F. Beard, Syracuse, N. Y.; Rev. Zachary Eddy, D. D., Detroit, Mich.; Rev. William H. H. Murray, Boston, Mass.

Delegates from National Congregational Societies, and from Theological Seminaries.

American Board of Commissioners for Foreign Missions.—Rev. Selah B. Treat, Boston, Mass.

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American College and Education Society.—Rev. Horatio Q. Butterfield, D. D., New York, N. Y.

American Congregational Association.—Rev. Isaac P. Langworthy, Boston, Mass.

American Congregational Union.—Rev. Christopher Cushing, D. D., Boston, Mass.

American Home Missionary Society.—Rev. David B. Coe, D. D., New York, N. Y.

American Missionary Association.—Rev. Michael E. Strieby, D. D., Newark, N. J.

Congregational Publishing Society.—Hon. Charles T. Russell, Boston, Mass.

Andover Theological Seminary.—Rev. Charles M. Mead, D. D., Andover, Mass.

Theological Department of Oberlin College.—Rev. James H. Fairchild, D. D., Oberlin, O.

Theological Department of Yale College.—Rev. Leonard Bacon, D. D., LL. D., New Haven, Conn.

Delegates from Corresponding Bodies.

General Assembly of the Presbyterian Church in United States of America.—Rev. Hanford A. Edson, D. D., Indianapolis, Ind.

General Conference of the Methodist Episcopal Church.—Rev. Stephen Allen, D. D., Maine; Rev. J. Watson Cox, Iowa; Rev. Otis H. Tiffany, D. D., Washington, D. C.

General Synod of the Reformed Church in America.—Rev. William V. V. Mabon, D. D., New Jersey.

Synod of the Moravian Church.—Rev. William H. Rice, York, Penn.

Committees on Nominations and on Business.

The Moderator appointed the following committees:—

On Nominations.—Rev. Henry M. Dexter, D. D., Massachusetts; Rev. A. Hastings Ross, Ohio; Rev. Cyrus P. Osborne, Maryland; Rev. George B. Spalding, New Hampshire; Rev. Jesse W. Hough, California; Richard P. Buck, New York; Hon. John P. Foster, Iowa.

On Business.—Rev. Henry M. Storrs, D. D., New York; Rev. Edward P. Goodwin, D. D., Illinois; Rev. Joseph Ward, Dakota; Rev. Alden B. Robbins, D. D., Iowa; Hon. John Z. Goodrich, Massachusetts; Hon. Joseph R. Hawley, Connecticut; Hon. Edward D. Holton, Wisconsin.

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SECRETARY, REGISTRAR, AND TREASURER.

Rev. Alonzo H. Quint, D. D., of Massachusetts, was chosen Secretary; Rev. William H. Moore, of Connecticut, Registrar; and Charles Demond, of Massachusetts, Treasurer.

Recess was taken till 7.30 P. M.

WEDNESDAY EVENING, September 30.

PUBLIC WORSHIP—SERMON.

The Council met at 7.30 P. M., and engaged in public worship, in which Rev. William M. Taylor, D. D., of New York, conducted the opening services, and Rev. Richard S. Storrs, D. D., of New York, delivered a sermon from 1 John 4 : 8, "He that loveth not knoweth not God, for God is love," and Matthew 5 : 8, "Blessed are the pure in heart, for they shall see God;" after which, prayer was offered by Rev. George F. Magoun, D. D., of Iowa, and the benediction was pronounced by Rev. Leonard Bacon, D. D., of Connecticut.

The body adjourned till 9 A. M. on Thursday.

THURSDAY MORNING, October 1.

The Council met at 9 A. M., on Thursday, and spent half an hour in devotion.

The minutes of Wednesday were read and approved.

TREASURER'S REPORT.

The report of the Treasurer was read and accepted; and, in accordance with a recommendation in it, it was

Voted, That a committee of five be appointed on finance.

The committee on business made a report in part, which was amended and accepted.

INVITATIONS FROM YALE COLLEGE.

Rev. Noah Porter, D. D., LL. D., of Yale College, and Rev. George E. Day, D. D., of the Theological Department of Yale College, invited the Council to visit those institutions, and thanks were voted for these invitations.

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Services on the Sabbath.

It was *Voted*, That a committee be appointed on religious services on the Sabbath.

The Fellowship of the Churches.

Rev. Israel E. Dwinell, D. D., of California, read a paper on the fellowship of the churches; and it was

Voted, That it be referred to a committee.

The National Congregational Societies.

Statements in behalf of the several national Congregational societies were presented, as follows:—

American Congregational Association, by Rev. Isaac P. Langworthy, of Massachusetts.

American Congregational Union, by Rev. Christopher Cushing, D. D., of Massachusetts.

American College and Education Society, by Rev. Horatio Q. Butterfield, D. D., of New York.

Congregational Publishing Society, by Hon. Charles T. Russell, of Massachusetts.

American Missionary Association, by Rev. Michael E. Strieby, D. D., of New Jersey.

American Home Missionary Society, by Rev. David B. Coe, D. D., of New York.

American Board of Commissioners for Foreign Missions, by Rev. Selah B. Treat, of Massachusetts.

Delegates from Corresponding Bodies.

The Secretary was appointed to introduce delegates from corresponding bodies.

The Sermon.

It was *Voted*, That the Council tenders its grateful acknowledgment to Rev. Richard S. Storrs, D. D., for the signal service done to the cause of Christian truth, and the cause of our Lord, and to this Council, by the discourse of last evening, and requests a copy for publication.[1]

[1] The Secretary is reluctantly obliged to insert the result of correspondence, in an extract from a final letter of Rev. Dr. Storrs:

"It is simply impossible for me to write out for printing the sermon which I preached before the Council. I have tried, and cannot do it. My notes for the sermon were very brief, limited to the distinct indication of the course of thought to be followed in preaching. . . . . It is altogether beyond my power to recall the sermon as it was preached."

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Committees on Finance, on Services on the Sabbath, and on the Paper on Fellowship.

Committees on finance, on services on the Sabbath, and on the paper on the fellowship of the churches, were appointed as follows:

On Finance.—Dea. Ezra Farnsworth, Massachusetts; Dea. John B. Eldredge, Connecticut; Hon. Charles G. Hammond, Illinois; Hon. Charles E. Huse, California; Charles Demond, Massachusetts.

On Services on the Sabbath.—Rev. Edward Hawes, Connecticut; Rev. Nathaniel J. Burton, D. D., Connecticut; Rev. John C. Holbrook, D. D., New York.

On the Paper on Fellowship.—Hon. Nelson Dingley, Jr., Maine; Rev. Samuel S. Ashley, Louisiana; Rev. Samuel M. Freeland, Michigan.

Traveling Expenses of Delegates.

A motion on traveling expenses of delegates was received and referred to the committee on finance.

Prayer was offered by Rev. William W. Patton, D. D., Illinois, and a recess was taken till 2.30 P. M.

Thursday Afternoon, October 1.

Consolidation of Benevolent Societies.

At 2.30 P. M., the Council united in singing. The committee of 1871, on the Consolidation of National Congregational Benevolent Societies, presented a report,[1] with resolutions, which was accepted, and the resolutions were made the order of the day for 10 A. M., on Friday.

Salutations from Corresponding Bodies.

Delegates from corresponding bodies, introduced by the Secretary, presented salutations as follows:

General Conference of the Methodist Episcopal Church.—Rev. Stephen Allen, D. D., Maine; Rev. J. Watson Cox, Iowa; Rev. Otis H. Tiffany, D. D., Washington, D. C.

General Synod of the Reformed Church in America.—Rev. William V. V. Mabon, D. D., New Jersey.

The Moderator responded, and the body united in singing, "Blest be the tie that binds."

[1] Printed in full, commencing on page 36.

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Comity between Denominations in the Home Field.

Rev. David B. Coe, D. D., New York, read a paper on comity between denominations in the home field; and it was

Voted, That it be referred to a committee.

Secretary's Triennial Report.

The Secretary presented his report in print, and it was accepted and distributed.

Our Foreign Missionary Churches.

A paper, prepared by Rev. Nathaniel G. Clark, D. D., Massachusetts, on our foreign missionary churches—their internal organization, mutual relations, and relations to the churches at home, was read by Rev. John O. Means, D. D., Massachusetts; and it was

Voted, That it be referred to a committee.

Credentials.

The committee on credentials made a report in part, which was approved.

Committees on the Papers on Comity and on our Foreign Missionary Churches.

The following committees were appointed:

On the Paper on Comity between Denominations in the Home Field.—Rev. Alden B. Robbins, D. D., Iowa; Rev. Oliver E. Daggett, D. D., Connecticut; Dea. Lorenzo D. Dana, New York.

On the Paper on our Foreign Missionary Churches.—Rev. Jacob M. Manning, D. D., Massachusetts; Rev. G. Buckingham Willcox, New Jersey; Hon. Edward D. Holton, Wisconsin.

Prayer was offered by Rev. George F. Magoun, D. D., Iowa, and a recess was taken till 7.30 P. M.

Thursday Evening, October 1.

On the Effusion of the Holy Spirit.

At 7.30 P. M., the Council united in singing "Come gracious Spirit, heavenly Dove," and prayer was offered by Rev. Israel W. Andrews, D. D., of Ohio. After singing, Rev. Zachary Eddy,

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D. D., of Michigan, read a paper on the signs of a general and speedy effusion of the Holy Spirit; and the remainder of the evening was devoted to conference and prayer on the same subject.

The benediction was pronounced by Rev. Israel E. Dwinell, D. D., of California, and the Council adjourned till 9 A. M., on Friday.

FRIDAY MORNING, October 2.

The Council met at 9 A, M., on Friday, and spent half an hour in devotion.

BUSINESS.

The minutes of Thursday were revised and approved.

The committee on business made a report in part, which was accepted. A recommendation on systematic beneficence was received and made the order of the day for 10 A. M., on Saturday.

THE PARISH SYSTEM.

The following resolution was adopted:—

Resolved, That a special committee of seven members be appointed to inquire into the facts, and to report to the next National Council, whether the best interests of Congregationalism do not require the disuse of the society (or parish) system, in which the ministry are made largely dependent for their temporal support upon the pecuniary subscriptions of those who lack vital sympathy with practical godliness; and whether it be not the duty of the *churches*, as such, to assume the responsibility of seeing that those who labor in the gospel live of the gospel.

UNIFORMITY IN NAMES OF STATE AND DISTRICT BODIES OF CHURCHES.

A recommendation that there be a uniformity in the designation of the State and district gatherings of churches, associations for State bodies, conferences for lesser ones, was received, and it was

Voted, That it be referred to a committee.

AMERICAN BIBLE SOCIETY.

A memorial in behalf of the American Bible Society was read, and it was

Voted, That it be referred to a committee.

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Finance—Traveling Expenses.

The committee on finance reported that the sum of $500 is needed for debts and expenses, and recommended that a collection be taken in this body for that purpose; also

That it is inexpedient for this Council to take action on the subject of paying the expenses of delegates, and recommended that the matter be referred to the several bodies that appoint delegates, that they may consider and report upon it at the next Council.

The report was accepted, the recommendations were adopted, and a collection was taken.

Consolidation of Benevolent Societies.

At 10 o'clock, the resolutions on the Consolidation of Benevolent Societies were taken up, and the first was adopted, and is as follows:—

Resolved, That, for the work of foreign missions, the American Board of Commissioners for Foreign Missions be earnestly commended to the churches; and it is advised that the funds which formerly were contributed by our churches to the operation in Papal lands through the American and Foreign Christian Union, be added to the contributions ordinarily made to that Board.

It was *Voted*, That each speaker announce his name and State, and be limited to ten minutes.

The second resolution was discussed, and it was

Voted, That it be laid upon the table until the third, fourth, fifth and sixth are disposed of.

Committees on Uniformity in Names of State and District Bodies and on Memorial in behalf of American Bible Society.

Committees were appointed as follows:

On Uniformity in Names of State and District Bodies.—Rev. Charles C. Cragin, Wisconsin; Rev. Jacob J. Abbott, Maine; Gen. Daniel Dustin, Illinois.

On the Memorial in behalf of the American Bible Society.—Rev. Leonard Bacon, D. D., Connecticut; Rev. Edwin B. Turner, Missouri; Rev. William De L. Love, D. D., Michigan.

Recess was taken till 2.30 P. M.

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FRIDAY AFTERNOON, October 2.

At 2.30 P. M., the Council united in singing, and prayer was offered by Rev. Stephen R. Dennen, D. D., Massachusetts.

CONSOLIDATION OF BENEVOLENT SOCIETIES.

The discussion on consolidation was resumed.

SALUTATIONS FROM CORRESPONDING BODIES.

At 3 P. M., delegates of corresponding bodies, introduced by the Secretary, presented salutations, as follows:—

General Assembly of the Presbyterian Church in the United States of America.—Rev. Hanford A. Edson, D. D., Indiana.

Synod of the Moravian Church.—Rev. William H. Rice, Pennsylvania.

Responses were made by the Assistant Moderator in the chair, Rev. George F. Magoun, D. D., Iowa.

NOMINATION OF DELEGATES TO CORRESPONDING BODIES.

It was *Voted*, That a committee be appointed to nominate delegates to corresponding bodies.

CONSOLIDATION.

The discussion on consolidation was resumed, and it was

Voted, That the third resolution be indefinitely postponed.

The fourth resolution was adopted, and is as follows:—

Resolved, That the Council heartily approves of the consolidation already effected between the American Education Society and the College Society, and commends the new organization to the generous support of the churches.

HOW TO MAKE THE PULPIT EFFECTIVE WITH THE MASSES.

At 4.30 P. M., Rev. William H. H. Murray, Massachusetts, read a paper on How to make the pulpit effective with the masses, which was referred to the following committee:—

Rev. Charles D. Helmer, D. D., Illinois; William J. Bartlett, Massachusetts; Thomas S. Baldwin, Ohio.

COMMITTEE TO NOMINATE DELEGATES TO CORRESPONDING BODIES.

The following were appointed the committee to nominate delegates to corresponding bodies:—

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Rev. Nathaniel A. Hyde, D. D., Indiana; Rev. Thomas Laurie, D. D., Rhode Island; Rev. William A. Robinson, New York.

It was *Resolved*, That the discussion on consolidation be resumed immediately after the reading of a paper this evening, and be continued until finished.

The doxology was sung, and a recess was taken to visit the Theological Department of Yale College, and until 7.30 P. M.

FRIDAY EVENING, October 2.

THE CHARACTER ESSENTIAL TO THE RELIGION WHICH WILL TAKE STRONG HOLD OF THE AMERICAN PEOPLE. CONSOLIDATION. SERVICES ON THE SABBATH.

At 7.30 P. M., the Council joined in singing, and prayer was offered by Rev. Edward W. Gilman, D. D., of New York.

Rev. James H. Fairchild, D. D., of Ohio, read a paper on the Character essential to the religion which will take strong hold of the American people; and it was

Voted, That it be referred to a committee.

After singing, the discussion on consolidation was resumed.

The fifth resolution was amended, and the further consideration of it put over till Saturday morning.

COMMITTEE.

The following were appointed the committee on the paper on the Character essential to the religion which will take strong hold of the American people:—

Rev. Henry M. Parsons, Massachusetts; Rev. Julian M. Sturtevant, D. D., Illinois; Rev. Charles H. Thompson, D. D., Louisiana.

The committee on services on the Sabbath made a report, which was accepted.

The benediction was pronounced by Rev. James H. Fairchild, D. D., Ohio, and the Council adjourned till 9 A. M. on Saturday.

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SATURDAY MORNING, October 3.

The Council met at 9 A. M., on Saturday, and spent half an hour in devotion.

The minutes of Friday were read and approved.

CREDENTIALS.

The committee on credentials made a report in part, which was approved.

LETTERS OF SALUTATION.

Letters of salutation from the following bodies, presented by the Secretary, were received:—

The General Synod of the Evangelical Lutheran Church; and the Welsh Quarterly Meeting of North-Eastern Pennsylvania and the Association of Christian Ministers and Churches of Kentucky, constituents of this body.

AMERICAN BIBLE SOCIETY.

The committee on the memorial in behalf of the American Bible Society reported the following, which was adopted:—

Whereas, The work of publishing and circulating the Holy Bible without note or comment, in all languages, is a work in which all Protestant Christians are equally interested, and in which all Protestant Christians may coöperate without compromising any of the distinctive principles, whether of doctrine or of polity, which in some respects separate them from each other; and

Whereas, The pastors and members of the Congregational churches, both in the United States and in Great Britain, have had a leading part from the first in forming and sustaining those truly catholic societies for giving the Bible to all nations, and to every nation in its own language, which distinguish the nineteenth century from all foregoing ages; therefore

Resolved, That the National Council of Congregational Churches, rejoicing in what its constituent churches have heretofore done, through the American Bible Society, for this great and common interest of Christendom, records its confident expectation that these churches will continue to value and sustain the Bible Society, as holding the foremost place among the institutions through which they coöperate with Christians of every name, to fill the world with the light of the knowledge of the glory of God in Christ.

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Uniformity in Names of State and District Bodies of Churches.

The committee on the recommendation concerning uniformity in names of state and district bodies made a report, which was not accepted.

The Moderator, about to leave, made a parting address, and was thanked for his services by a rising vote.

Rev. Israel E. Dwinell, D. D., California, Assistant Moderator, took the chair.

Auditor.

Hon. Charles T. Russell, Massachusetts, was chosen Auditor.

Systematic Beneficence.

The time for the order of the day having arrived, Hon. Henry P. Haven, Conn., was heard ten minutes, on systematic beneficence.

Consolidation of Benevolent Societies.

The discussion on consolidation was then resumed. The fifth resolution, as amended, was further amended and adopted, as follows:—

Resolved, That, for the ordinary home missionary work, the American Home Missionary Society is deserving of vigorous support; and that, in the judgment of this Council, it is desirable that it so far enlarge its operations as to comprehend and supervise all that work of the churches which is properly related to the idea and plan of home evangelization in the special field which it occupies; that the now separate enterprises of church erection and missionary Sunday-school work be incorporated with the work of the American Home Missionary Society, and be provided for by the establishment of distinct bureaus, or otherwise, at the discretion of the Executive Committee; and that separate annual collections be taken for the special work of church building and missionary Sunday schools.

Provisional Committee.

The following were appointed the Provisional Committee: Rev. Edward P. Goodwin, D. D., Illinois; Rev. Andrew L. Stone, D. D., California; Hon. La Fayette S. Foster, Connecticut; Hon. Nelson Dingley, Jr., Maine; Hon. Edward S. Tobey, Massachusetts; Hon. Warren Currier, Missouri; Alfred S. Barnes, New York.

Recess was taken till 2.30 P. M.

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SATURDAY AFTERNOON, October 3.

DELEGATES TO CORRESPONDING BODIES.

The Council met at 2.30 P. M., Rev. George F. Magoun, D. D., of Iowa, Assistant Moderator, in the chair, and immediately adjourned to the North Church, when the committee to nominate delegates to corresponding bodies reported the following, who were appointed:

To the General Congregational Union of England, General Congregational Union of Scotland, and General Congregational Union of Ireland.—Rev. Joseph P. Thompson, D. D., New York; Rev. William M. Taylor, D. D., New York; Rev. George P. Fisher, D. D., Connecticut; Rev. Henry A. Stimson, Minnesota; Hon. Charles G. Hammond, Illinois.

Congregational Union of Nova Scotia and New Brunswick.—Rev. Henry M. Parsons, Massachusetts; Rev. Samuel J. Spalding, D. D., Massachusetts; Rev. William M. Barbour, D. D., Maine; Rev. Jacob M. Manning, D. D., Massachusetts.

General Assembly of the Presbyterian Church in the United States of America.—Rev. Richard S. Storrs, D. D., New York; Rev. Edward P. Goodwin, D. D., Illinois; Rev. Samuel Wolcott, D. D., Ohio; Rev. John O. Means, D. D., Massachusetts; Rev. Samuel G. Buckingham, D. D., Massachusetts.

Associate Presbyterian Church of North America.—Rev. Truman M. Post, D. D., Missouri; Rev. Oliver S. Dean, Indiana; Rev. Joseph E. Roy, D. D., Illinois.

Reformed Church in America.—Rev. Zachary Eddy, D. D., Michigan; Rev. Andrew L. Stone, D. D., California; Rev. George B. Bacon, D. D., New Jersey; Rev. William I. Budington, D. D., New York.

United Brethren, Moravian.—Rev. John W. Chickering, D. D., Massachusetts; Rev. Constans L. Goodell, D. D., Missouri; Rev. Edward S. Atwood, Massachusetts.

General Synod of the Evangelical Lutheran Church.—Rev. Thomas P. Field, D. D., Connecticut; Rev. Edward Hawes, Connecticut; Rev. A. Hastings Ross, Ohio; Rev. Augustus F. Beard, New York.

General Conference of the Methodist Episcopal Church.—Rev. Leonard Bacon, D. D., Connecticut; Rev. George F. Magoun, D. D., Iowa; Rev. James S. Hoyt, Michigan; Rev. James G. Vose, D. D., Rhode Island; Rev. Augustus C. Thompson, D. D., Massachusetts.

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Methodist Church.—Rev. William W. Patton, D. D., Illinois; Rev. William De L. Love, D. D., Michigan; Rev. Solomon P. Fay, Maine.

General Convention of the Baptist Churches.—Rev. Julian M. Sturtevant, D. D., Illinois; Rev. Charles M. Mead, D. D., Massachusetts; Rev. Julius H. Seelye, D. D., Massachusetts; Rev. Charles R. Palmer, Connecticut; Rev. William S. Leavitt, Massachusetts.

General Conference of Free-Will Baptist Churches.—Rev. Alonzo H. Quint, D. D., Massachusetts; Rev. Thomas Laurie, D. D., Rhode Island; Rev. James H. Lyon, Rhode Island.

Consolidation of Benevolent Societies.

The discussion on consolidation was resumed, and the sixth resolution was considered and laid on the table.

Speakers were limited to five minutes each.

The second resolution was taken from the table, amended and adopted, as follows;—

Resolved, That for the work carried on with so much efficiency and success by the American Missionary Association, that organization be commended to the continued support of our churches.

The seventh resolution was adopted, as follows:—

Resolved, That we advise that the Congregational Publishing Society be disembarrassed of all work incongruous with a strictly business enterprise; and that every possible effort be made to promote its prosperity in its special field by securing, through its agency, the publication and sale of denominational and Sunday-school literature of a high order.

The eighth resolution was taken up, and the following was adopted in its stead:—

Resolved, That, in the judgment of this Council, the consolidation of our various missionary and benevolent magazines into one, is desirable; and that the officers of the different societies are respectfully requested to consider the practicability of such a consolidation.

The ninth resolution was indefinitely postponed.

The report was then referred to the committee for corrections.

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How to Make the Pulpit Effective with the Masses.—Our Foreign Missionary Churches.

The committee on the paper on How to make the pulpit effective with the masses, made a report, which was accepted, commending the paper as suggestive and adapted to awaken interest in a much needed reform, and recommending that it be published with the minutes.

The committee on the paper on Our Foreign missionary Churches, —their internal organization, mutual relations, and relations to the churches at home,—made a report, which was accepted, approving the policy described in the paper, and recommending that a copy of it be requested for publication with the minutes.

Publishing Committee.

The Secretary, Registrar, and Treasurer were appointed a committee to publish, at their discretion, the minutes and papers of this Council.

Committee on the Parish System.

The committee called for in the resolution on the Parish system was appointed as follows:—

Rev. Samuel Wolcott, D. D., Ohio; Rev. Zachary Eddy, D. D., Michigan; Rev. George B. Bacon, D. D., New Jersey; Rev. William H. Moore, Connecticut; Rev. James W. Strong, D. D., Minnesota; Gen. Charles H. Howard, Illinois; Edward Buck, Massachusetts.

The Fellowship of the Churches.—The Signs of a General and Speedy Effusion of the Holy Spirit.

The committee on the paper on the Fellowship of the churches made a report, which was accepted, commending the paper as of great denominational value, and recommending that it be published with the minutes.

The paper on the Signs of a general and speedy effusion of the Holy Spirit was likewise approved, and a copy requested for publication with the minutes.

Recess taken till 7.30 P. M.

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SATURDAY EVENING, October 3.

UNDEVELOPED POWER IN CHURCHES AND IN INDIVIDUALS.

The Council met at 7.30 P. M., and joined in singing. Prayer was offered by Rev. Charles H. Thompson, D. D., Lousiana. After singing, Rev. Augustus F. Beard, New York, read a paper on Undeveloped power in churches and in individuals, which was referred to the following committee:—

Rev. Stephen R. Dennen, D. D., Massachusetts; Rev. Alden B. Robbins, D. D., Iowa; Rev. Isaac C. White, New Hampshire.

Prayer was offered by Rev. Mr. Heu de Bourck, Canada.

THEOLOGICAL SEMINARIES.

Statements in regard to theological seminaries were made, as follows:—

Theological Department of Yale College.—By Rev. Leonard Bacon, D. D., and Rev. George E. Day, D. D.

Andover Theological Seminary.—By Rev. Charles M. Mead, D. D.

Theological Department of Oberlin College.—By Rev. James H. Fairchild, D. D.

Chicago Theological Seminary.—By Rev. William W. Patton, D. D., and Rev. Adam S. Kedzie.

SYSTEMATIC BENEFICENCE.—WEEKLY OFFERINGS.

The recommendation on systematic beneficence was taken up and adopted, as follows:—

Whereas, Systematic giving is indispensable to the full development of the Christian grace of liberality, and can alone furnish a reliable basis for the plans and operations of our benevolent societies, and no other system has been demonstrated to be so efficient as that of weekly offerings; *therefore*, we earnestly recommend that plan to individuals, and to all the churches represented by this body.

COMITY BETWEEN DENOMINATIONS IN THE HOME FIELD—A COMMITTEE TO CONFER WITH OTHER ECCLESIASTICAL BODIES ON THIS SUBJECT.

The committee on the paper on Comity between denominations in the home field, made a report commending the paper, and asking that a committee be appointed by this Council to make request of other ecclesiastical bodies for the appointment of committees of

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conference on this subject, said committee to be our committee of conference.

The report was accepted, and the committee of conference was appointed as follows:—

Rev. Leonard Bacon, D. D., Connecticut; Rev. David B. Coe, D. D., New York; Rev. Alden B. Robbins, D. D., Iowa.

Undeveloped Power in Churches and in Individuals.

The committee on the paper on Undeveloped power in churches and in individuals, made a report, which was accepted, commending the paper and its publication with the minutes.

The Roll.

The committee on credentials made a final report, which was accepted, and the roll as completed was approved.

Consolidation of Benevolent Societies.

The committee on consolidation presented their report as corrected, and it was accepted.

The National Congregational Societies Commended.

The following resolution was adopted:—

Resolved, That, while the desirableness of the consolidation of some parts of the benevolent agencies of the churches is commended to the consideration of the societies concerned; yet this Council, in the meantime, declares that the several societies heretofore commended, namely, the American Board of Commissioners for Foreign Missions, the American Home Missionary Society, the American Missionary Association, the American Education Society and the College Society, now united and known as the American College and Education Society, the American Congregational Union, and the Congregational Publishing Society, in their benevolent work, have deserved the confidence of the churches by their faithfulness and success, and are all again commended as channels of benevolence in their respective works, and that no proposal of union, necessarily in the future, should in the intermediate time lessen the contributions to the various objects.

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Committees of 1871.

Reports, or statements, were made for the following committees of 1871, which were accepted:—

The publishing committee; the committee relating to "the recent treaty between Great Britain and the United States"; the committee on "the proposed Manual of Doctrine and Polity," showing that the Platform issued by the committee appointed by the Council of 1865, had made the proposed manual unnecessary; the committee to confer with the Executive Committee of the American Home Missionary Society, presented by Rev. James W. Strong, D. D., Minnesota; the committee "to prepare a paper expressive of the great need of seeking the blessing of the Holy Ghost upon the ministers and churches for the success of the gospel in the salvation of souls"; the committee "to prepare for the information of the churches, a paper embodying the results of the deliberations of this body in regard to the several great parts of the Christian work."

Delegates to Corresponding Bodies—Reporting.

Rev. A. Hastings Ross, Ohio, reported his attendance at the General Synod of the Evangelical Lutheran Church; and Rev. John W. Chickering, D. D., Massachusetts, reported by letter the discharge of his duty as delegate to the Moravian Church.

Delegates and Committees ad interim, to Report at the next Session.

It was *Voted*, That all delegates to corresponding bodies, and committees to serve *ad interim*, report at the next Council, in person or by letter.

Publishing Committee.

It was *Voted*, That the publishing committee be authorized to raise funds, if necessary.

The Character Essential to the Religion which will take Strong Hold of the American People—Papers Requested for Publication.

In the absence of a report from the committee on the paper on the Character essential to the religion which will take strong hold of the American people, it was

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Voted, That that paper be approved, and that a copy be requested for publication with the minutes. It was also

Voted, That a copy of the paper on Comity between denominations in the home field, be requested for publication with the minutes.

Votes of Thanks.

The following resolution was adopted:—

Resolved, That this Council returns its hearty acknowledgment to the pastors, churches and people of New Haven, and to the authorities of the college, for their grateful and generous hospitalities; to the committees whose faithful energy has facilitated its work; and to the Moderators for their courteous and protracted services;—by all of which our sessions have been aided to results which we pray God to bless to us, to the churches which we represent, and to the general cause of Him who died to save lost men.

Minutes Approved.

The minutes of the day were revised and approved, and the Registrar was authorized to complete the minutes at the close of the session.

The Assistant Moderator, Rev. George F. Magoun, D.D., Iowa; was authorized to pronounce the Council dissolved at the close of the services on Sunday evening.

The doxology was sung, the benediction was pronounced by Rev. Charles M. Mead, D.D., of Massachusetts, and the Council adjourned.

Sunday, October 4.

The arrangements of the Council were carried out on Sunday, as follows:—

Morning.—Preaching.

Rev. Israel E. Dwinell, D.D., California, preached in the First Church.

Rev. George F. Magoun, D.D., Iowa, preached in the North Church.

Rev. Henry M. Storrs, D.D., New York, preached in the Church of the Redeemer.

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Rev. Augustus F. Beard, New York, preached in the College Street Church.

Rev. Alonzo H. Quint, D. D., Massachusetts, preached in the Davenport Church.

Rev. James H. Fairchild, D. D., Ohio, preached in the Dwight Place Church.

Rev. Alfred E. Ives, Maine, preached in the George Street Methodist Episcopal Church.

AFTERNOON.—THE LORD'S SUPPER—PREACHING.

In the First Church the Lord's supper was administered by Rev. Leonard Bacon, D. D., pastor *emeritus*, it being the fiftieth anniversary of his first administration of the ordinance in that church. He was assisted by Rev. John C. Holbrook, D. D., New York; and remarks were made by Rev. A. Hastings Ross, Ohio, and Rev. Jeremiah R. Barnes, Minnesota.

In the North Church, the Lord's supper was administered by Rev. Henry M. Storrs, D. D., New York, and Rev. James Brand, Ohio.

Rev. Henry M. Dexter, D. D., Massachusetts, preached in the Church of the Redeemer.

Rev. Michael E. Strieby, D. D., New Jersey, preached in the College Street Church.

Rev. Augustus F. Beard, New York; preached in the Dwight Place Church.

Rev. Alonzo H. Quint, D. D., Massachusetts, preached in the First Church in Fair Haven.

Rev. Peter McVicar, D. D., Kansas, preached in the West Chapel Street Methodist Episcopal Church.

EVENING.—PREACHING.

Rev. William W. Patton, D. D., Illinois, preached in the First Methodist Episcopal Church.

PUBLIC WORSHIP.—CLOSE OF THE SESSION.

The Council met at 7.30 P. M., in the North Church, and engaged in public worship. Rev. Edward S. Dwight, D. D., Massachusetts, conducted the opening services, and Rev. Stephen R. Dennen, D. D., Massachusetts, preached from Isaiah 30: 26, "Moreover the light of the moon shall be as the light of the sun, and the light of the

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sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound."

After singing, Rev. Israel E. Dwinell, D. D., California, Assistant Moderator, expressed in an address the thanks of the Council for the hospitalities enjoyed, and a response was made by Rev. James W. Hubbell, New Haven. The hymn, "Blest be the tie that binds," was sung. Prayer was offered by Rev. Leonard Bacon, D. D., New Haven, and Rev. George F. Magoun, D. D., Iowa, Assistant Moderator, pronounced the benediction, and declared the Council dissolved.

LA FAYETTE S. FOSTER, *Moderator.*

GEORGE F. MAGOUN, } *Assistant Moderators.*
ISRAEL E. DWINELL, }

FRANKLIN D. AYER, } *Assistant Registrars.*
JAMES P. KIMBALL, }

WILLIAM H. MOORE, *Registrar.*

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REPORT ON CONSOLIDATION.

At the meeting of the National Council at Oberlin, in 1871, a Committee of seven was appointed under the subjoined preamble and resolutions:—

"In view of the number of existing organizations for benevolence that claim contributions from our churches, some of which organizations are so closely affiliated in purpose and method that they contemplate essentially the same work; therefore

"*Resolved*, That a Committee of seven be appointed to consider and report at the next session of the Council whether any consolidation of such organizations is practicable, with a view to the promotion of greater unity and efficiency of operation, and the reduction of expenses that are felt to be needless, and, therefore, burdensome.

"*Resolved*, That this Committee be requested, when desired to do so, to investigate the merits of such special objects and institutions as are to be generally presented to the churches for aid, and give the churches the advantage of their judgment on their merits and importance."

The Committee thus appointed, in endeavoring to do their duty as faithfully as might be, have found their office no sinecure. The results at which they have arrived, whether sound or worthless, have been reached at the cost of a large expenditure of time and labor. The Committee held a session in the city of New York during the current year, to which the Secretaries of all our denominational charities were invited, and at which the freest discussion was encouraged. They have also by tentative articles in the religious journals, by discussions in ministerial associations and church con-

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ferences, and by extended correspondence, endeavored to acquaint themselves with the state of public sentiment. As the result of these various endeavors, they believe themselves to be in possession of a *fair* understanding of the general views and feelings of the denomination on the subject under consideration.

Certain grave difficulties stand in the way of a satisfactory declarative utterance that contemplates any radical change in the existing order of things. There is a difficulty, in the first place, arising from the fact that our present benevolent organizations were normal growths out of pressing necessities; their structure and methods largely determined by the nature of the wants they were designed to meet. The wisdom of those who had the shaping of these organizations has been vindicated by successful work accomplished. And the argument is pressed with great force, Why disturb organizations confessedly so wisely planned and so justified by their practical operation? Added to this is another difficulty, arising from the partisanship in the interest of single societies which obtains to a degree in all our churches. Men have their favorite charities, and while willing to assent to modifications in other directions, deprecate any change which is likely to touch the integrity of the organization in which their special interest is centred. Other difficulties present themselves also in the clashing traditions of the separate societies, as to expediencies of method, differences hard to reconcile, and yet which must be reconciled in the event of consolidation—difficulties arising from terms of incorporation, conditions on which trust funds are held, legacies in abeyance which may be forfeited, and various minor obstacles which need not be detailed at length. Consolidation is easily reached in a resolution, but practically presents problems which are not so readily solved.

At the same time, it is undeniable that there is a growing feeling in the churches that there might be an improvement in the administration of the charities of the denomination; and it is fair to conclude that this will have its influence in lessening, from year to year, the amount of contributions to the various objects of benevolence. If rearrangement of methods will restore and establish public confidence, sound policy urges that such modifications as will prove helpful to that end should be sought and made as speedily as possible.

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The Committee were instructed to report upon consolidation, as affecting economy of administration and unity and efficiency of operation. Their conclusions on these several points are as follows:—

I. As to consolidation as a measure of *Economy*.

In considering this question it was assumed from the start that there is a plain distinction between true and false economy; and that the superintendence of difficult and responsible work requires first-class talent; a cheap administration may be in reality a costly one. But, at the same time, the fact is patent that separateness of organization necessitates increased expenditure.

We append herewith a schedule of the receipts and expenses of the different societies, and also a schedule of the receipts and expenses for corresponding work in the Presbyterian Church:[1]—

[1] It should be observed that the mere figures of comparative percentage, given in the following table, do not necessarily present a just view of the relative operations of the various societies. A small per cent. in one case may be owing to the large aggregate of contributions, rather than to any superiority of economical management.

It should further be noted that the rate will vary materially according as a Society does or does not reckon among the legitimate annual receipts special funds collected and distributed by others than the officers and agents of the Society. It will be observed that the percentage of expense in the administration of the charities of the Presbyterian Church is considerably smaller than our own, while the average of receipts is not very dissimilar. Without assuming to particularize, the Committee are satisfied that there are leaks and waste incident to the present method of administration which might be prevented by more compact organization; and they adopt as their own the language of the report of a similar Committee, made to the last General Assembly of the Presbyterian Church: "Difficult as it may be to forecast the economy of plans as yet untried, still, with many instances before us of a much smaller rate of expense in secular management, it can hardly be questioned that consolidation in a wise and business-like manner, would tend to diminish the existing expense of administration, and would thus commend our work more and more to the confidence of our people."

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Schedule of Receipts and Expenses—1873. (Presbyterian.)

Boards.	Total Receipts.	Salaries.	Printing, &c.	Traveling and Office Expenses.	Total Expenses.	Amount spent on the objects.	Percentage of Expenses.
Foreign Missions,	$552,775	$18,105	$14,202	$4,961	$37,268	$515,505	6.7
Home Missions,	304,705	15,800	3,397	1,720	22,649	282,056	7.43
Church Erection,	110,774	6,500	1,641	887	9,030	101,774	8.6
Education,	115,000	6,860	1,775	1,754	10,462	104,539	9
Freedmen,	59,260	3,150	863	413	4,426	54,834	7.5
Publication,	55,896	4,500	200	150	4,850	51,046	8.
Totals,	$1,198,410	$54,915	$22,078	$9,885	$88,685	$1,109,754	7.87

Schedule of Receipts and Expenses—1874. (Congregational.)

American Board,	$431,844	$25,272	$8,300	$13,400	$46,972	$384,872	10.8
American Home Missionary Society,	290,120	17,362	7,600	3,150	28,112	262,008	9.6
American Mission Association,	345,000	26,000	8,700	7,900	42,600	302,400	12.3
College Society,	57,760	3,500	300	1,000	4,800	52,960	8.3
Education Society,	28,620	4,680	500	925	6,105	22,515	21.3
Congregational Union,	64,000	8,000	700	2,000	10,700	53,300	16.7
" " (Special),	(13,000)	–	–	–	–	–	20. +
Congregational Publishing Society,	8,000	–	–	–	–	10,000	–
Totals,	$1,225,344	$84,814	$26,100	$28,375	$139,289	$1,088,055	11.3

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II. The second point presented to the consideration of the Committee, was the probable effect of consolidation upon the *unity* of the benevolent enterprises of the church.

In recording some criticism upon the existing order of things, the Committee believe that they announce no discovery of their own, but rather give expression to a widely prevalent conviction. Six benevolent organizations now appeal to the churches for their contributions. The American Board assumes to do all forms of missionary work among foreign nations; preaching the gospel, planting schools, seminaries and colleges, building churches, and publishing and distributing Christian literature. The American Missionary Association undertakes a similarly comprehensive work in the South and among the Chinese, with the exception of publication. The College and Education Societies, now wisely consolidated, propose to establish at least one Christian college in each State, and provide means for educating young men for the ministry. But coming to what is technically Home Missionary work, we have three distinct organizations supplementing each other, each taking charge of a part of the one work; the American Home Missionary Society establishing churches and furnishing ministers, the Congregational Union supplying funds for the erection of church buildings, and the Congregational Publishing Society issuing and donating books and papers to aid the Home Missionaries in organizing Sabbath-schools. Logically these societies are one; as a matter of fact they are three, with their separate executive boards and expenses of administration. It will be seen, also, that the lines of the American Missionary Association and the College Society cross each other, and matters are still farther complicated by the fact that the American Missionary Association, with its work in Jamaica, Siam, and Africa, is, in part, a foreign missionary society; and the American Board, with its missions among the North American Indians, is, in part, a Home Missionary Society. In the existing condition of things wise consolidation might easily erase some of these crossing lines, and do not a little towards bringing the benevolent enterprises of the church into an organic whole.

III. The third point presented to the consideration of the Committee, and the one of most vital importance, was the probable influence of consolidation upon the *efficiency* of the various benevolent organizations of the church.

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The Committee recognize the fact that the present organizations were born of thought and prayer, and have been elaborated by wise and good men. The history of these organizations is evidence of how well and worthily they have answered the ends for which they were instituted. It is delicate and may be dangerous business to lay the hand of change on any one of them. Their illustrious record pleads for their continuance. Consolidation, in the very nature of the case, is a tentative measure, and yet the Committee cannot resist the conviction that a certain measure of consolidation will be promotive of greater efficiency in some branches of church work. If societies that contemplate sections of the same work, instead of being independent are organically one, there results a unity which is itself an efficiency. Every form of Christian enterprise, like every form of secular enterprise, needs for its best working out one superintending head. The society that gathers and organizes the church and supplies the pastor, should be charged with the duty of building the sanctuary and establishing the Sunday-school, without asking the approval of other organizations. Furthermore, it is believed that with wise provisions therefor, an increase of contributions for certain objects would result from consolidation. The contributions of the denomination for Missionary Sabbath-school work the past year, apart from what has been contributed to union agencies, has been only $8,000 against $55,896 for the same and kindred purposes by the Presbyterian church—only about one-seventh as much; for church building $64,000, against $111,000 contributed by the Presbyterians—only about one-half as much; while for Foreign Missions, Congregationalists have contributed nine-tenths as much as the Presbyterians, and for Home Missions more than nine-tenths as much, and for the Freedmen more than six times as much. This large deficiency in the contributions to objects so important as church erection and Sabbath-school work, in the judgment of the Committee, is in no small degree due to the disjoining of these enterprises from the Home Missionary work, of which, by every law of fitness, they are a part. This conclusion is no reflection upon the zeal or fidelity of those who, at present, administer in these departments. The criticism is upon the misadjustment of organization, not upon those who have done their best under the inherent difficulties of their position. It is the opinion of the Committee, and of the majority of those with

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whom they have counselled, that consolidation here, as soon and as far as it may be practicable, will be largely productive of good.

On the basis of the above considerations, and others which though not detailed have been influential, the Committee recommend the adoption of the following resolutions:—

(1.) *Resolved*, That for the work of Foreign Missions the American Board of Commissioners for Foreign Missions be earnestly commended to the churches; and it is advised that the funds which formerly were contributed by our churches to the operation in Papal lands, through the American and Foreign Christian Union, be added to the contributions ordinarily made to that Board.

(2.) *Resolved*, That for the work among the non-Caucasian races of our land, heretofore carried on with so much efficiency and success by the American Missionary Association, that organization be commended to the continued support of our churches.

(3.) *Resolved*, That, with a view to the preservation of the distinctive spheres of the respective societies before the minds of their supporters, and to give as much unity as possible to each in its operations, it advised that the missions of the American Board among the North American Indians be transferred to the care of the American Missionary Association, and that the foreign missions of the latter organization be transferred to the American Board and other kindred societies.

(4.) *Resolved*, That the Council heartily approves of the consolidation already effected between the American Education Society and the College Society, and commends the new organization to the generous support of the churches.

(5.) *Resolved*, That for the ordinary home missionary work, the American Home Missionary Society is deserving of vigorous support, and that we advise that it so far enlarge its operations as to comprehend and supervise all that work of the churches which is properly related to the idea and plan of home evangelization in the special field which it occupies; that the now separate enterprises of church erection and missionary Sunday-school work be incorporated with the work of the American Home Missionary Society, and be provided for by the establishment of distinct bureaus; and that separate annual collections be taken for the special work of church building and missionary Sunday-schools.

(6.) *Resolved*, That, in view of the fact that the platform of

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Congregationalism is so broad and liberal as to offer virtually a union basis for the fellowship and coöperation of evangelical Christians, the Congregational churches be advised to transfer to the denominational boards that represent kindred enterprises, their present contributions to union societies.

(7.) *Resolved*, That we advise that the Congregational Publishing Society be disembarrassed of all work incongruous with a strictly business enterprise, and that every possible effort be made to promote its prosperity in its special field by securing, through its agency, the publication and sale of denominational and Sunday-school literature of a high order.

(8.) *Resolved*, That it is advised that the several magazines issued by our benevolent societies, so called, be consolidated into a monthly, under able editorial management, which shall set forth the needs, prospects and results of the different departments of the work of the churches; the details of said consolidation, and the ratio of expense to be borne by the several societies, in maintaining the publication, to be settled by the proper authorities of those societies, in conjunction with the committee hereinafter named.

(9.) *Resolved*, That a committee of seven be appointed by this Council, to advise with the several societies, before named, with reference to the recommendations now made, and to aid in consummating the same, reporting the results to the next National Council.

It has not been the purpose of the Committee to recommend rash or dangerous measures. They have, therefore, limited themselves to the recommendation of such changes in existing methods and organizations as may, in their judgment, be safely and wisely adopted. Neither do they expect that every general principle which has been advocated can be carried out without exceptions, which will stand on their individual merits in the final adjustment of our benevolent system.

These considerations and results, agreed upon by the Committee after a careful study of the matter, with a sincere desire for the good of the Church and the glory of Christ, are herewith respectfully submitted to the Council.

EDWARD S. ATWOOD, *Mass.*

CHARLES G. HAMMOND, *Ill.*	W. W. PATTON, *Ill.*
WARREN CURRIER, *Mo.*	HENRY P. HAVEN, *Conn.*
L. H. COBB, *Minn.*	R. B. THURSTON, *Conn.*

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FELLOWSHIP OF THE CHURCHES.

By Rev. ISRAEL E. DWINELL, D. D., of California.

Within the limits of this paper I can only hope to state general ideas and outline principles.

Fellowship, in its broad idea, is based on the unity of the kingdom of Christ on earth, and the duty of those belonging to it to love one another. Christ is the head, and his spirit is in the members. This separates his people from all others, and makes them ideally one body, with one spirit, one hope, one Lord, one faith, one baptism, one God and Father of all, and puts them on the duty of recognizing the common brotherhood. Loyalty to Christ involves fellowshipping the people of Christ, and to refuse it to any is dishonor to the body and treason to the Head.

This is general fellowship. Fellowship as the constructing principle of a denomination is a different thing. It is the same principle to start with, but made specific, intensified and raised to be an organizing power.

There are two general ways of grouping churches and attempting to realize their spiritual unity; the one is by government, the other by fellowship. Of the former are those denominations in which churches are united in ecclesiastical systems which exercise authority over them; of the latter, those in which churches are voluntarily drawn together, in practical unity, by mutual love and confidence, delegating no authority over them to the body, and having none exercised over them by it. The idea of government and the idea of fellowship, as the organizing principle, are mutually exclusive. Where government is the means of binding the churches together, fellowship is displaced as the working principle of their union; where fellowship is adopted, government disappears. Independency abandons the attempt to overtake the unity of the church in despair, content with unrelated churches and isolation.

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Fellowship as a constructing power is, therefore, fundamentally an attempt of churches to reach out in practical ways, freely and from Christian impulse, after the divine unity that makes them one. It is the Christ in one part, of its own motion, feeling after the Christ in other parts, joining hands with it and honoring it. The ground is common union with Christ; the condition, mutual recognition and coöperation. Whatever else the churches may see to intensify the uniting tendency, they must, first of all, see this divine spirit in one another. Fellowship is a Christian idea. Hence there can be no real fellowship between secular societies, because there is no divine principle making them one; nor between a Christian church and an unchristian one, because such a principle exists only on one side. In a string of pearls the value is in the pearls; but of fellowshipping churches, in the divine string that raises them into union with the Lord.

Fellowship does not create the unity; it recognizes and attempts to overtake it; at the same time, however, still further intensifying and moulding it. Of course, the spiritual unity is far higher than the attainment. The unity is divine, coming down from Christ; the attainment, halting, imperfect. The unity is ideal; the attainment, real; and real as wrought out by the self-motion, mutual attraction and opportunities of imperfect churches, jealous of their liberties.

But while common union with Christ is the ground of fellowship, there is, among our Congregational churches, a specific unity, which furnishes a subordinate reason for it, lays on them an additional obligation to practise it, and, at the same time, furnishes a mould for it, and determines its sphere and bounds. Their history, character, polity, faith, spirit, separate them from other denominations by a certain nameless tone and quality, and naturally put them in one group. There is an invisible envelope about them, making them specifically one. The Congregational spirit has spread from the original centres in this land by a process of growth, and one after another the churches have been organized out of it. They are not the deposit of ecclesiastical drift, but the well-marked and resembling children of a common mother. They have come of common struggles and common types of doctrine and practical spirit. There are among us, it is true, different theologies; but they are of the general Calvinistic, Pauline type, or have been reached by various stages of departure from it, and still bear the signs of their origin;—even the Arminianism, which sometimes appears among us, reveals be-

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neath it, like a palimpsest, the dim outlines of the overlaid prior faith. There are different degrees and kinds of culture; but they are modifications of the Puritan, in which education is carried to the front rank, and substance takes precedence of form, and ideas of emotion and passion. There are different styles of practical spirit; but they all issue from the New England style, in which the love of Christ, voluntaryism, good sense, directness, take the place of drill, *esprit du corps*, and lordly denominational bearings. There is also among Congregationalists a warm sympathy. They have stood together for liberty of thought under scripture, and fought the great battles by which revelation and reason are held as the two poles of Christian thinking—not contradictory, but in accord—alike against those who would thrust ecclesiastical authority or creeds in front of the Bible, and those who would raise reason to a place of supremacy. They have thrown themselves, for more than two hundred and fifty years, on the side of the rights and elevation of man, against both religious and civil oppression. They have stood side by side for the maintenance of a scriptural faith, and the right of the saints to hold and practise that faith for themselves, against all powers that would rob them of it. They have lived this common life, passed through these common struggles, and are drawn closely together. Broad and generous as are their feelings towards all other friends of Christ, there is a warmer and stronger feeling—the feeling of those who have been through the wars together—towards one another.

The Congregational churches, therefore, whether banded together externally or not, are a natural unity under the greater unity of the people of Christ. They are, historically, doctrinally, sympathetically, one,—one in polity, in the love of freedom, and jealousy for their rights.

Now, having this twofold basis for their fellowship, common union with Christ and specific unity among themselves, our churches have, from the first, made this the working principle to bind themselves together, and regulate their intercourse. They have recognized no other,—no principle of organization or ecclesiasticism, no constituent doctrine or practice,—nothing in themselves or out of themselves, that, rising to a position of authority, draws them into denominational line and movement. They have thrown themselves upon this principle. This is the centripetal power, the correlative to self-government, the centrifugal power; and by these two, and

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these alone, they hold themselves—or Christ holds them—in their orbit. They put themselves on the duty of fulfilling the law of comity and love to one another. They rise up in all the freedom of self-government, strike hands, and bind themselves by moral bonds to consult the common good and walk together as sister churches, under a higher law than human constitutions or organizations, the law of Christian principle and freedom.

This has been the encircling principle of their union from the time of John Robinson. This father dimly forecast and enunciated it in what he says of asking advice of other churches of like faith. The synod at Cambridge, in 1648, gave it emphatic announcement in the chapter on "Communion of Churches," grounding the duty on the fact that "they are all united unto Christ, not only as a mystical, but as a *political* head." And from that time it has been distinctly avowed by the fathers, and has been doing its work, outlining the churches, and outlining itself more clearly, until it is now recognized as the organic force of their union.

Fellowship, being thus called to the high office of expressing and perfecting the unity of the churches, performs its work through the spontaneities and devisings it puts in the hearts of the membership. It does not operate from without, by constitutions, rules, organization, but from within, from the promptings of love and fraternity, building itself up outwardly as the principle of life in a tree builds itself up. It first creates the sentiment of union, and then makes it potent.

Acting in this way, it readily determines its own natural sphere and limits,—not by reference to precedents and authorities, or ecclesiastical measurements, or external tests of any sort, but by the range of the living sympathies of the brotherhood. The fellowshipping principle, working in them as a widely-diffused energy, and resting on a thousand nameless things which awaken their regards, confidences, fraternities, and draw them together,—this, and not alone Congregational doctrine or polity, or origin or connection,—this inner regard for the concrete whole constituting the Congregational idea, rather than the presence of a few of its scattered signs, determines the natural sphere and limits of outward fellowship, and so of Congregationalism. What the churches feel to be of them and with them, they welcome and honor. More denominational body than this, taken on, would be unnatural body; and more, left on, misleading or dead body.

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Fellowship also becomes, in this way, by its silent operation, a plastic power to perpetuate the Congregational order and preserve the Congregational unity and spirit. It makes the existing Congregationalism a mould in which to fashion the coming Congregationalism, and thus maintain its historical continuity and identity. The churches, acting on their sympathies and confidences, take cognizance in each other, not only of their higher unity in Christ, but also of the lower among themselves. As, in the case of crystallizing energy sparkling through crystalline mixture, like hovers around like, like elects like, like produces like, so the Congregational spirit elects and crystallizes that which is homogeneous with itself, and thus preserves our order from violent changes and abrupt departures. This electic principle presides at the birth of each church, receives it from Congregational maternity, gives it a Congregational christening, puts it in the family training, and sends it, with the rest of the sisterhood, down the ages with the filial marks and traits unimpaired.

We cannot set aside our specific characteristics, and substitute general Christianity in their place, as the only keepsake and treasure of the Congregational family. That would not be Congregationalism. That would be a new system, of such different tone and quality as to violate the historical spirit and genius of our churches, and cause them to occupy quite another place in the world's progress. Nor does it detract from the divinity of our system that it has a color and quality of its own. Infinitudes cannot come down among men without taking specific form; and when the infinite gospel humanizes and locates itself, and retains its divinity, it becomes specific. Even the apostles, when outlining the conditions of fellowship at the first council at Jerusalem, recommended the churches to insist, in addition to evidence of the love of Christ, on certain practical matters growing out of the exigencies of that time, which were widely separated from the central vitalities of the gospel. The three first mentioned—abstaining from meats offered to idols, from blood, and from things strangled—did not necessarily involve moral principle; the fourth—abstaining from fornication—alone rose to the dignity of necessary moral duty. Hence it is not strange that the spirit of Christ in Congregationalism, in coming down to finite wants and exigencies, should take on itself a definite color and tone,—something that differentiates it from other forms of Christianity, as the vital forces in a peach give it definite bloom

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and flavor. Deprive Congregationalism of its genius, broaden it till it has no peculiarities, and it sadly comes to the greatest peculiarity of all—emptiness and thinness vacating it of divine quality and worth.

Important, however, as this principle obviously is, the churches have never constructed a full and exact system of fellowship, to hold it up even as their ideal law; and with good reason, lest it should interfere with their freedom, and gradually itself become a kind of authority over them, a practical ecclesiasticism.

Certain principles, however, have been developed, by a kind of a common-law process of growth, which may now be regarded as settled. Among them are these:—

1. The churches are equal in divine standing and privilege; and while they have each the right of self-government, under immediate responsibility to Christ, it is a part of this responsibility to perform the duties of fellowship.

2. The offices of fellowship are voluntary; and there is no power to enforce them except that of Christ. This, however, involves the moral influence of the churches, and this involves the right to withdraw fellowship.

3. Fellowship gives the churches no more authority in their combination than they have as separate churches. It raises them to no new position of power; it develops no new ecclesiastical principle or function. They have in their joint intercourse and action no higher kind of influence than they have separately, and no larger influence, except that which comes from the presumption that they take a larger and more unprejudiced view, and more truly represent Christ—the larger influence of increased moral power.

4. The sphere of fellowship properly lies outside of the interior liberties and autonomy of the individual church. It is confined to matters affecting the common welfare and honor. While the borderland between these two dominions is in practice somewhat undefined and variable, in principle they are distinct and separate. The whole interior life of a church,—the details of its believings, doings, officerings, disciplinings, givings,—like the freeman's home, is its castle; and no outer eye but Christ's can intrude and call it to account for that, so long as there is no just cause of suspicion that there is anything there that threatens the common welfare. It is only where the interior life breaks over into the general life, or when some evidence of taint or contagion comes abroad, that

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fellowship steps in and takes cognizance of liberty; and in cases of doubt and conflict between these two principles, the leaning is generally on the side of liberty.

5. A church cannot claim the advantages of fellowship unless it is willing to comply with the conditions. It must, at its recognition, give evidence to the churches represented in council, that it has the mind and spirit of Christ, and is loyal to the Congregational idea and polity; and after this, it must remain within the recognized reciprocities of helpfulness and fidelity. Congregationalism does not launch a church on a wild sea of individuality and adventure, but among its own fraternity. It is not enough for a church, as the condition of sympathy and moral support, to show that, in a general way and on the whole, it loves and serves the Master. It must love and serve him somewhere within the range of the Congregational idea, which, though ample and elastic, is not vague and unmeaning.

6. Fellowship requires that those who start new measures or enterprises affecting the general welfare, should take counsel of others, and not act on their own impulse, and commit the churches without their consent. And in taking counsel, it should be done fairly, so as, presumptively, to ascertain the mind and will of the denomination. Thus, if a council is called, whether it be mutual or *ex parte*, it must not be packed; it must, with reference to the object, fairly represent the churches. This may usually be done by inviting neighboring churches, but if they are disqualified by their nearness, those at a distance may be selected; yet, in either case, such as will be presumed to act impartially and protect the interests of the churches. To do otherwise and choose partisans or parties incompetent, is to insult fellowship while pretending to honor it.

7. By the recognition of a council, a church comes within the Congregational order, and only by the advice of a council, adopted by the churches, can it be formally put outside. While remaining in the family, however, there are various ways in which it may fail to have practical fellowship. It may set itself up as a special interpreter of Christ, and drift into new regions or measures; or it may attach to itself a human patch of doctrine or practice outside of true Congregationalism and general Christianity, and make that the condition of its good-will; or it may refuse to comply with the reciprocities and conditions; and so, in any one of these ways, it

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may, by its own act, drift into solitude and schism. And the fellowshipping churches may, one after another, practically drop a church, though not in form, by neglecting it. Fellowship can be maintained in its power and beauty only by free and loving mutual attraction and coöperation.

In addition to these principles, there are certain practices which are now in general use, expressing the fellowship of the churches. Among them the following may be named:—

1. There is the custom of giving and receiving letters of dismission and recommendation of members, and respecting other church acts of one another,—yet not in a perfunctory way, the churches to which the transfer is made claiming the right of examination and review for themselves, so that whatever scions are transplanted may be grafted in vitally, quick joining to quick.

2. In certain cases affecting the common interests, as in organizing a church, or ordaining or dismissing a pastor, a council is called by the parties more directly affected, and the question is referred to that for advice; and if, in any case, as in ordaining a pastor, the council acts finally, it does so as a matter of convenience, and by the authority of the party calling it.

3. In case of trouble in a church, when that church or a minority has tried by suitable efforts to settle the difficulty among themselves and failed, and wishes light, the parties may call a mutual council; or, if that is refused by either party, the other may call an *ex parte* council of sister churches for advice, which council is not a court, and has only advisory power, and no right to give advice except on the specific subjects submitted to it in the letters-missive. But while the finding of the council is in form advisory, and has no weight other than that of the reasons and persons sustaining it, and the moral power of fellowship back of it, it is generally regarded as presumption, even by the most interested, for those advised, heated and warped by excitement, to think they are more likely to be right than those of whom they have asked counsel, and to reject it and imperil fellowship to carry their point.

4. In case of serious departure in doctrine or practice from Christ or Congregational usage, on the part of a church, fellowship requires the sister churches to interpose by conference or correspondence; or, if this fail, by submitting the case to a council called by both parties, if possible; if not, by the aggrieved, in order to save the church; and it requires the church so advised to give the

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friendly interposition as much consideration as there are weight and wisdom in it, or bear the responsibility of breaking the friendly relations.

5. Fellowship leads neighboring churches to coöperate in various enterprises for the promotion of the cause of Christ and mutual helpfulness, and associate themselves in various forms of friendly intercourse—in conferences, conventions, and neighborhood meetings,—and those more widely separated, to meet in representative bodies of the county, state, or nation, for better acquaintance, quickening, harmony, development of resources, for increased unity and efficiency. It also appears in our great benevolent societies, which run like branching arteries and returning veins, to and fro, out and in, through the churches, from one end of the land to the other, and binds them together in one grand circulatory system of benevolence.

These applications of the uniting principle have already been made. They are historical. They exist now. But there are higher applications of it still possible. Carried out, this principle would lead the churches to enlarge their outlook to the whole sisterhood, and then to elevate their aims to the grand conception. It would give them a common eye to overlook their whole field and work; a common heart to feel for it; a common hand to work for it. It would produce such unity that they would fall into line without perplexing cross-purposes and mournful waste of means and energy. It would develop such sympathy between the strong and the weak, the old and the new, the frontier and the denominational homesteads, that all would feel that they have one object, and that their separate interests were safe in the common keeping. And it would lead to such largeness and catholicity of Christian character, that the churches would find their sweetest liberty, not in following their individualities, but in respecting the aggregate wisdom and serving the cause. This is future, but it is in the line of our principle.

To reach it, however, or to carry forward the denomination permanently and prosperously on any basis of fellowship, there is need of much piety and high culture. Churches that are drawn and held together in vigorous and hearty coöperation, wise and beneficient, as well as vigorous and hearty, by a principle so subtle and spiritual, must live near to Christ in heart and head. They have no means of bringing the sluggish and recusant into line, but by moral applications; and then the lashing must be seen to be Christ's by them.

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They are banded together on ideas and principles far out towards the millennium,—inconceivably farther out than organization, ecclesiasticism or human law and authority,—on ideas and principles of balanced liberty and responsibility, self-movement and movement in rhythm from the common pervasive influence of Christ. It is a method of union that implies that they are deeply imbued with goodness and intelligence; that, seeing the right, they will do it; that they will elect the cause of the common weal; will be self-sacrificing, fraternal, coöperative; will have the strength of an organization with authoritative bonds, while having no bonds but those of love to Christ and his people.

It is a most venturesome basis of denominational life, so far out towards Christian maturity. Only churches near the Master, like the apostolic churches and advanced churches since, can afford to risk all on such a dizzy foundation, overhanging independency and anarchy. It requires much piety and culture to enable a church, from moral motives, to walk lovingly and loyally with the sisterhood. It requires much piety and culture to make the sisterhood worthy of such loving and trusting companionship.

If, therefore, the churches ever become corrupt, self-willed, void of wisdom and the graces and suavities of Christian culture; grasping at liberties and spurning duties, Congregationalism will dissolve in atoms and disappear. The remark of Christ to the disciples comes with all its emphasis to us, "Without me *ye* can do *nothing*." Our high vantage-ground of freedom is close to great peril. God's richest possibilities are hard by a great gulf. The tree of life was near the tree that occasioned death. The strength of our union is in nearness to Christ; in knowing and loving his will. When we see his methods, and put ourselves on them; when we are enlightened in his truth and will, and act accordingly, we shall move together as a phalanx. "If we walk in the light, as He is in the light, we have fellowship one with another."

But for churches, full of Christian law and wisdom, this is the highest principle of union. It puts the least mechanism between the throbbing spirit of Christ and the beating hearts and waiting work of his children.

Its advantages are many. I may mention these:

(1.) It puts the churches, when considering matters of common interest, upon their Christian instincts and principles. It draws them insensibly away from mere denominational precedents and

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rulings, to which it gives only a subordinate place, and takes them up to Headquarters, for the mind of the Leader. They are drawn away from books, constitutions, creeds, to the place where they feel the warm breath of Christ, as they take counsel.

(2.) It subjects them to moral training. The drill of searching for the will of Christ, and finding the highest equity, develops Christian character. It is a perpetual school, helping them up to the graces of the gospel, instead of mere ecclesiastical learning and astuteness. What if there are occasional mistakes, want of unity, and parties who do not do their duty? This is incidental to a method of freedom under moral motives; but such a method, for those who do not pervert it to license, produces the highest results, unless ecclesiastical order is higher than Christian character.

(3.) It produces alacrity and joyousness in service. Above any other principle of union, it leads to energy, spontaneity and exuberance of action, and shows itself to be, in fact and historically, the self-sacrificing mother of schools, colleges, seminaries, missions, asylums, reforms, Christian enterprises of all kinds. In social and national exigencies, it grasps the situation at once, and pours its energies into it with a spontaneity and power that leaves its impress all over the land.

(4.) It prevents internal jealousy and irritation, and promotes good feeling. There are among the churches no authoritative combinations, or positions, or persons, all occupying an ecclesiastical level. The only authority is that of Christ, and that is outlined in the scriptures, and equally accessible to all. The system makes no room for heart-burnings; imposes no galling yokes.

(5.) It causes the churches to feel that their intercourse is not formal, but the expression of what they need. It is ever a fresh issue from their circumstances and wants, like a stream from a living spring. Its methods sit easily and gracefully on them, because they are ever a new birth of fitness and necessity.

(6.) It furnishes a system of elasticity and flexibility that carry the churches easily and gracefully over disturbances. What if they do not agree on certain points? There is not much to be done about it. They cannot be coerced. Ecclesiasticism might attempt this, and drive to schism or excommunication; fellowship tries to win, or lets alone,—and wins by letting alone. Or what if a church is disfellowshipped, or withdraws from fellowship? There is no permanent act of separation; and when it has put itself right, and

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regained the confidence of the churches, there is no formidable barrier to be removed, and it comes easily back into friendly relations on the basis of present character, much in the same way as if it were a new church. How often has the grace of God, after a few years, restored alienated churches so quietly as not to produce a ripple,—perhaps without conference, or correspondence, or a repealing vote,—by the simple recognition of what is now on all hands conceded to be a fact, Christian character!

(7.) It promotes catholicity of feeling. Those who adopt this principle of union make so much of Christ, and so little of other things, that they can readily recognize as Christ's, any body of Christians whom they see he recognizes. They easily live with doors of sympathy and love wide open towards all other Christian churches, ready to reciprocate friendly offices and recognitions. They have nothing in their system which unconsciously leads them to shut their doors in the face of churches organized on other ideas, and makes them guilty of wilfully severing the body of Christ afresh, and keeping the sundered parts bleeding.

(8.) There is great power in such a system, in the case of those prepared for it. To persons accustomed to authoritative systems, and in the habit of seeing the *lictor and fasces* at the head of denominational procedures, a reign of public opinion, pervading, inspiring, unifying, but not dominating, thousands of churches scattered over the Continent, is inconceivable; and the deliverance of a council or convention, that meets and advises, and ceases to be; ordering no one; legislating nothing; hurling nothing but a wish, a resolution, seems a *brutum fulmen*, utterly powerless. They must see an ecclesiastical act settling the matter at once, or, to them, there is no power. But to those in the habit of respecting the aggregate sentiment and wisdom; of feeling out the ideas and inspirations that Christ breathes into the fraternity, there is wonderful power in such quiet and simple expressions of opinion and counsels of love. They come upon them gently and move them, like the silent forces of nature, to which all bow,—like the sun, which sways and blesses the earth and its dynasties noiselessly, and not by hurling thunderbolts.

(9.) And there is another advantage, which the world has, in an economy of fellowship. If the spirit of Christ in it ever dies out, it leaves no debris,—no great establishment, with engine exploded, or wheel broken, doing no work, but holding the privilege,—much more,

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no mighty instrumentality turned from its divinely appointed course, and working mischief. When the spiritual life is gone, Congregationalism is gone; its body is gone; its name is gone; it is all gone; and the world is the better for such a clean, quick riddance of a Christless thing.

These are some of the advantages of our principle. We see it helps the churches that are far out towards Christ, still farther out, but ever on the dizzy line of high ideas and lofty virtues. Congregationalists must be grand Christians to be good churchmen. Sectarian zeal, narrowness and leadership would only tear to pieces and precipitate ruin. For the sake of Congregationalism, we must say: Christ first, Christ last, Christ all the time; for Christ is fellowship, and fellowship is Congregationalism.

At the same time, however, we need to cherish the delicate bonds which bind us together. We live and thrive on forces so impalpable and spiritual that, unless we recognize them practically and are true to them, we shall not increasingly cling together in grouped and beautiful oneness, like the fresh-appearing leaves of spring clustering about a tree, but our union will grow weaker and we shall be in danger of falling apart, one by one, and drifting hither and yon, like the leaves of autumn. We need to cultivate the thoughtful attentions, suavities, fidelities of our gentle relationship. In calling ministers from one field to another, the equities, fraternities and larger interests should be weighed delicately; and we should never let ourselves down, nor allow ourselves to be let down, to the level of the old barbarian principle of the right of the stronger—in modern euphemism, the party paying the larger salary. A generous spirit should be cultivated in speaking of neighboring ministers and churches, and the habit of interchanging pulpits should be welcomed and appreciated as part of the economy of fellowship and as distributing the benefit of the varied gifts of the ministry. Let no church feel that it has a right to hoard its pastor; he belongs to Christ and the cause. When a church has an opportunity to welcome the messengers and representatives of the churches, let it do it warmly and heartily, and so forge fetters of love and hold them ever more. When councils, associations, fellowships-meetings are held, let there be a prompt and full attendance, on the principle that the family duties are first to be attended to. And then the duties of fellowship should be often considered in our churches, preached in the pulpits, taught in the Sabbath-schools, breathed in our daily

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prayers, lisped in our common speech, and made to brood as an inspiring presence over all our movements,—not in the spirit of sectarianism, but of tender considerate love for Christ and the brotherhood, and for the benefit of the larger body of Christ.

But there is a broader interest attached to fellowship than that arising from its relations to our own churches, an interest at once grand and prophetical. This principle may be destined to act a prominent part in a much larger sphere, in solving a vexed problem in the kingdom of Christ, the union of the denominations. All that is needed to effect this is to enlarge the application of fellowship. Let each body of Christians, holding to Christ as the Divine Head and taking the Bible as the authoritative and sufficient record of his will, retain its polity, autonomy and specific characteristics, and concede the same principles to the others; and then let them all regard one another as belonging to the same brotherhood, with equal rights and duties,—each consulting the welfare of all, and all of each, and all walking together in harmony and love under the common leadership of Christ,—and the result is gained; the church is one, the severed and bleeding body of Christ is reunited.

The general culture and maturity of Christians, with the resulting principles and instincts of orderliness, unity and good fellowship, may not yet be sufficiently developed for this, but the Christian world is on the way to it. And it is no small thing that the Congregational churches are permitted to be an advanced guard, carrying the banner which the other churches have only to take up and with them apply to the enlarged area of the world, to usher in the prophetic consummation, "There shall be *one flock* and one shepherd."

However this may be, we should rejoice that the principle which rallies and combines our churches is one of the fruits of the Spirit that will never be laid aside. It is not a mechanism, an ecclesiastical contrivance, a piece of church-craft, that, having done its work, will be outgrown and left behind or carried as a burden. It is a principle that will exist, whatever else passes away, when Christ comes and reigns over all the earth. Others may see the wreck of many of their special characteristics and structural principles. Great piles of ecclesiasticism may be thrown by or left behind, this side of the golden future. Time will sift out the rubbish and pass in the more enduring elements. But whatever else is left behind, fellowship will not be; it will go on and be raised to higher honors and uses in the matured kingdom.

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Nor will its office cease with the latter-day glories and the end of the world. When all ecclesiasticism is rolled off and left on the earth, when all signs of hierarchical authority are things of the past, when the ranked dependencies and supremacies of the compact denominations are outgrown and cast aside, when bishops lose their authority and priests are as other men, and Conferences cease to govern and General Assemblies are forgotten,—fellowship will be just starting on its mission. Heaven will take it up and illustrate it. The saints above will yield to its influence and group themselves under its pervasive power. Not graded ranks and systems of government originating with the redeemed, but loving hearts arranging themselves freely under the central attraction of Christ, and keenly alive to moral motives, will show forth their blissful and everlasting oneness.

Fellowship is an attempt, from love and the promptings of the spirit of Christ, to overtake the unity of the church, and fellowship triumphs in heaven.

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COMITY BETWEEN DENOMINATIONS IN THE HOME FIELD.

By Rev. DAVID B. COE, D. D.,
One of the Secretaries of the American Home Missionary Society.

It is said that Christians of different names have come into more cordial and friendly relations to each other than have ever before existed; and we see indications, in some quarters, that this assertion is true. We see them on the arena of theological debate, where the noise of battle seems to be dying away. We see them on the whole field of religious discussion and criticism, where a kindlier spirit prevails. We see them on the platforms of Christian Associations and Conventions, of various sorts, where denominational peculiarities and interests are forgotten in the contemplation of plans and aims common to all. We saw them a year ago, at the meeting of the Evangelical Alliance in the city of New York, where the representatives of all Evangelical Christendom mingled together in council, sat down together at the table of their common Lord, and pledged themselves to cordial and loving coöperation with each other in extending his kingdom among men.

Very delightful are these scenes in our high places and among the leaders of the Christian host. Behold, how good and how pleasant it is for brethren to *sit* together, even if they cannot dwell together, in unity. It is like the precious ointment upon the head of Aaron, except that that ointment ran down upon his beard, and went down even to the skirts of his garments, while this anointing does not yet extend to all the members, much less to the skirts of the Christian body. But, if these demonstrations of union are anything more than a vain show; if these pledges of coöperation are made in good faith and correctly represent the churches in whose behalf they

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are uttered; ought not the fact to appear not only in camp, and in council, and on parade, but in the field, and in the ranks, and at the forefront of the conflict? But there, alas, these Christians, or those whom they represent, still appear as competitors and rivals, wasting their strength, dishonoring their flag, and giving aid and comfort to the enemy by their petty strifes with each other. That was a just demand which a distinguished Unitarian clergyman made upon his orthodox brethren, soon after the late Evangelical Alliance in New York:—

"You are loud in deploring sectarianism and division. Prove your charity and faith, then, by meeting the only serious evils they produce, in a practical way. Thus, here are thousands of small towns and communities, unable to support four, three, or even two churches; but a sectarian spirit still insists upon having two, three, four meagre, wilted, melancholy churches of different persuasions, all alike futile and struggling, and keeping up practical enmities, and mauling and mutilating the body of Christ, besides debasing the wretchedly paid and discouraged ministers, who starve and dwindle by overmultiplication and inadequate sphere and support. Let the spirit of charity, the spirit of the Alliance, incite or advise these Christians to unite about the largest nucleus of a Christian sect—Presbyterian, Congregational, Methodist—about whichever is strongest, and give it a generous and united support. Any less practical form of union than this is merely playing at agreement."

There is occasion for this rebuke. Each of the denominations thus fraternizing with each other is sustaining scores, if not hundreds, of churches that are and must be a hindrance rather than a help to the progress of evangelical truth. Some of them were planted in communities once growing and prosperous, and they have had a useful and honorable career; but the drift of population, or commercial disaster, has robbed them of their membership and pecuniary strength and sphere of labor. Yet they cling to life, because they know not how to dispose of their assets and die. Others are the offspring of great expectations as to the future growth and wants of the communities in which they are situated; but, though they admit that they were born out of due time, they desire to live and wait for a mission which evidently will never come. Others were begotten of the superserviceable zeal of sectarian propagandists, in flagrant violation of the rights of existing churches, and in disregard of the wants and wishes of the community at large. Others still had their origin in financial speculations, or in local rivalries, or in dissensions among brethren

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of other churches,—one denomination taking as the head of its corner, stones that had been rejected by other builders. As the result of these or similar causes, we find hundreds of churches, in the decaying communities of the East, and in the new communities of the West, which supply no real want of the people, which are a heavy burden upon the denominations to which they belong, which must struggle with poverty for generations to come, and which are preying upon instead of praying for their neighbors of other names and creeds. Lest we be thought to state the facts too strongly, let us summon two or three witnesses who have had large opportunities for observation, and whose testimony may have more weight than that of our Unitarian friend, just quoted.

Bishop COXE, of Western New York, lately said of a certain village in his diocese, that "five spires pointed heavenward, but there was no settled minister in the place just because there were five parties, while these united would have been no more than enough for one good strong parish. Each of the five buildings was enough to contain the whole worshipping population. There were twenty or thirty towns in a similar condition in that county and the one next to it."

Rev. Dr. LORE, a distinguished clergyman of the Methodist church, declares that this is only a sample of the state of things existing in every portion of the State. Rev. Dr. HOLBROOK, the Secretary of the New York Home Mission Society, indorses these sentiments, and adds:—

"I could name scores of towns in this State where there exist two, three, four, five churches, and where there is not a decent congregation attending any one of them, and where not one society is able to sustain its minister."

And these statements apply, with little variation, to all the neighboring States.

But such cases are more numerous, and are more rapidly increasing, at the West. Indeed, we are multiplying them, both at the East and the West, more rapidly than at any former time. So long as the American Home Missionary Society acted as the organ of several denominations, in Home Missions, it was able, in a great measure, to prevent such rivalries between them. It refused to sustain a minister in a field already occupied by either of them. They could not, therefore, prosecute their rival schemes at the common expense. But now that each denomination has its own

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missionary organ, and employs its own missionary agents, this check is removed, the spirit of sectarian propagandism is intensified, and can push its schismatic and wasteful schemes with little restraint. And it finds in the West a wide and inviting field. Take, for example, a new railroad town (and there are hundreds of them). It has, we will suppose, only two or three hundred people as yet, but it has great expectations. It has special advantages for trade, and must be a commercial centre. It is to have a turn-table, and perhaps a machine-shop. It expects to be made the county seat, and is sure to be a large city within a very few years. Of course each of the denominations, that has half a dozen representatives there, erects its standard, and in a single year, perhaps, half a dozen churches are gathered, though as yet there is room for only one. Two years ago, a missionary of the American Home Missionary Society commenced labor in a small village in Minnesota, which was entirely destitute of religious privileges. Christians of every name welcomed him and pledged him their support. A church was formed and a little chapel erected, which then accommodated, and would still accommodate, every worshipper in the village, and as many more. But do they all worship in it? No! The wedge of schism has been driven through and through this little company, till, in that village of three hundred people, we find seven congregations of as many different denominations. And the same process is going on without rebuke in multitudes of places all over the West. Let us consider for a moment:

1. The waste of money and of working force which this process occasions. Churches planted where they are not needed are, of course, dependent, and more dependent than any others, upon missionary funds for their support; while, at the same time, they increase and perpetuate the dependence of all the other churches, on whose domain they have trespassed. All our Missionary Societies and Boards are weighed down by such burdens, and are unable to throw them off. Four years ago, the American Home Missionary Society stationed a missionary at the capital of a new Territory, where the gospel had not yet been preached. He gathered a church, and Christians of several denominations promised to aid in sustaining him. But, within a few weeks, three other churches were organized, partly from materials wrought into the first. They have erected houses of worship and maintained their ministers chiefly through aid from abroad. The whole number

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of worshippers in that town, on a pleasant Sabbath morning, is about one hundred, and it is not increasing. If they were united, as at first, under one minister, they could support him well. They could sustain two with a little missionary aid. But the four, though receiving each but about one-half the amount paid to the teacher of the public school, must be maintained at a cost, to the cause of benevolence, of about $3,000 a year. Yet all these churches insist, and are advised to insist, upon their right to live. With the first it is the right of the oldest, with the second the right of the strongest, with the third the right of the largest, and with the fourth the right of the highest.

Such a waste of ministerial labor and charitable funds would be criminal under any circumstances and at any time; it is doubly so at such a time as this. Every Missionary Society and Board is suffering severe pecuniary embarrassment. The scarcity of ministerial laborers, too, especially of those adapted and inclined to frontier service, is great and growing. The demand for both, in our own denomination, at any rate, was never so great as it is to-day. It is so at the East. On many altars, reared by our New England fathers, the fire will go out, unless it is kept alive by missionary hands. This part of the missionary field demands and receives, and will continue to receive, larger expenditures than at any former time. In Connecticut they have doubled, and in Massachusetts they have increased threefold, in the last ten years; while the frontier, once a narrow fringe of settlement on our Western border, has attained a breadth of nearly 2,000 miles, and embraces nearly one-half of the national domain. From the dug-outs of the poor "homesteaders" scattered over the prairies, from the parks and cañons of our mountain Territories and from the great plains and valleys of the Pacific slope, the appeal comes to us in behalf of hundreds of thousands to whom the gospel is never preached. There are laborers enough employed, and money enough expended, to supply all this vast region with gospel ministrations; and it would be done if we could prevent even one-half of this wicked waste in places now oversupplied. If we fail to do it we wrong both those who appeal to us in vain for help and those who have made us the almoners of their consecrated gifts for this cause.

2. Moreover, we inflict a grievous wrong upon the ministry. Every young minister desires and ought to find a sphere of labor where his powers will have not only ample scope, but that stimulus

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which is essential to his growth and largest usefulness. But in communities oversupplied with ministers and churches this is, of course, impossible. Multitudes of men now in the ministry—men of excellent talent, thoroughly furnished for their work, burning with love for souls—are suffering almost intellectual martyrdom. Cabined, cribbed, confined, the fire of their enthusiasm is smothered, their energies are repressed, and they inevitably fall behind themselves if they do not fall behind their more favored brethren. Many who for years have struggled bravely but vainly against these depressing influences, in Eastern parishes, have at length broken out of their inclosure, and sought for wider fields, and ampler opportunities, and a larger growth in the great and growing West. It has been my privilege to direct hundreds of such to their new fields of labor. Alas, that so many of them have been disappointed! Oftentimes a worn and discouraged laborer has renewed his youth, in gathering there the precious stones and laying the foundation of the spiritual temple. But he has hardly begun to build upon it, when another builder, and another and another make their appearance, and each pulls out the stones that have his denominational mark upon them and works them into a foundation of his own. So the first structure comes to a stand, if it does not come to naught; and the faithful pioneer, after years of hard and exhausting toil, finds his church and congregation and sphere of usefulness smaller than they were at the first. Beyond the limits of New England we have more than five hundred churches containing each less than twenty-five resident members; and most of them are so small to-day, and will probably be kept so small for a generation to come, by the causes we are now considering.

3. By the same cause, young men of talent and enterprise are deterred from entering the ministry. Though they may regard it the noblest of callings, they are not attracted to it, they are repelled from it by the spectacles to which we have just referred—little, feeble communities, parcelled out among a dozen rival sects, each nursing a church after its kind, but puny, gasping, yet jealous of all the rest, affording its minister a very limited field of usefulness and a still more limited means of support. Can we wonder that young men of talent and high aims, conscious that they are the peers of the foremost of their fellows in other professions, are a little dull of hearing when the Lord of the harvest calls for laborers to enter into

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his harvest? Thus the same cause which augments the demand for ministers, diminishes the supply.

4. Furthermore, this multiplication of rival churches involves a great waste of moral power. The spectacle which they present to the world is not specially fitted to recommend the gospel of Christ. The fact that they exist is taken as a *prima facie* evidence that our professions of Christian unity are in word only, and not in deed and in truth. Then the violations of denominational comity in which they had their origin, the sectarian narrowness and proselyting zeal which they foster, the waste of money and of ministerial force which they occasion, the perpetual jealousies and strifes which they engender, are not likely to stop the mouths of gainsayers, nor to force from them the exclamation, "See how these Christians love one another!" Then, too, there can be no joint religious action among such churches. If they do not contend with each other, they do not present a united front against the enemy. Broken into independent squads, their force is frittered away in feeble, desultory, fruitless efforts. In the cases which I have cited, and in hundreds of others like them, if the number of churches were reduced by one-half, their moral power would be increased fourfold.

But the main question is, Can any measures be devised that will abate this evil? We must not expect Christians to lay aside their denominational preferences. We do not yet see the wolf and the lamb—nor even the lambs of different folds—dwelling together permanently in the same inclosure. We would not presume to ask all evangelical Christians in a community to unite in a single church, and call it "The Church of the Lord Jesus Christ," as has been done in Japan. Christians at home have not been fed on such meat, for hitherto they have not been able to bear it, neither yet now are they able. But this is not necessary. It is only necessary that they observe the courtesies of good neighborhood—that they deal with each other on the same principles of honor and sound policy that obtain in business relations among irreligious men. Is this too much to ask and to expect? When one denomination has occupied and is faithfully and adequately cultivating a field, let Christians of every name be encouraged to coöperate with it, and let other denominations refrain from divisive and rival schemes, at least till the wants of the community call for additional means of grace. The denomination receiving such generous treatment in one case would gladly reciprocate it when the occasion should arise. Where

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churches have already been planted, in excess of the wants of the community, let two or more be united, under the law of "the survival of the fittest," and under such friendly counsel of neighboring ministers and churches, and on such terms and with such pledges of reciprocity, as will protect the rights and honor of all concerned.

This plan, it is true, contemplates the disbanding of churches in some cases,—of churches, it may be, that have a record of long and useful service; and it is a fair question whether we are justified in planning for their extinction. But many of them have now only a name to live, and we provide not for their decease, but for the disposal of their remains. Many others will die. They die daily. The Presbyterian church reports the decease, during the last year, of sixty-three churches. We have been called to part with eighty-two; and most of them probably belonged to the class we are now considering. And, if it is evident that a church ought never to have been born, or if it has outlived its usefulness, why should we refuse to let it die? Why should we insist upon maintaining it indefinitely, at the public expense? We hope we are mistaken, but it is our confident belief that there are hundreds of them, in each of the leading denominations, to which Providence now signifies—what Christ signified respecting Peter—by what death they shall glorify God. But let us provide that they so lay down their lives that they may take them again.

It may be doubted whether the different denominations would sanction and coöperate in such a measure. But why should they not? It would advance the interests of all denominations. It would relieve them from the maintenance of many churches which are now a heavy and increasing burden. It would invigorate others which will otherwise worry on through a long and fretful infancy into a hopeless decreptitude, ending in death. It would liberate scores of faithful laborers, and the money for their support, in carrying the gospel to the regions beyond. It would put an end to the sectarian strifes and competitions by which so many churches are embittered toward each other and hindered in their work. It would reënforce every agency for the evangelization of our country and the heathen world. Moreover, these denominations observe this comity toward each other in the foreign missionary work; why should they not observe it at home? The present, too, is a favorable time to urge the subject upon their attention. They profess to

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entertain a more catholic and cordial feeling toward each other than heretofore, and they are seeking opportunities to make it practical and effective. They are looking in just this direction. They desire more hearty coöperation with each other in Christian work. The very plan now suggested has received the sanction of missionary boards, ecclesiastical bodies, conventions and religious journals. In December last, the New York State Christian Convention, representing seven or eight denominations, adopted the following resolution:—

Resolved, As the sense of this Convention, that the honor of Christ and the interests of his kingdom would be promoted by the union of Evangelical Christians of various denominations in the same organization in sparse settlements, where there is inability to sustain more than one, and that we should favor the idea of our mission boards shaping their policy so as to promote this end.

Similar action has been taken by the General Assembly of the Presbyterian Church.

The Congregational churches, as their catholic principles require, have ever been foremost in measures of this sort. In propagating the institutions of religion, both at home and abroad, they have sought alliance with other denominations, and have continued faithfully in it till all their allies have withdrawn from them. As respects denominational interests, they swore to their hurt, and repented not. Our partners dissolved these compacts, as it was their right to do. But we love them no less than heretofore; and if we may not prosecute our missionary enterprises in organic connection, let us try to do it in fraternal union with them, and the latter may be stronger and better than the former.

It has been suggested that the responsibility of solving this problem belongs to the Home Missionary Societies and Boards of the several denominations. They doubtless have a duty to perform in the matter, and some of them are trying to perform it. The conductors of the American Home Missionary Society have done what they could in this direction, in their own work. They have also made overtures on the subject to the Presbyterian Board of Domestic Missions. A joint declaration of principles and plans of action has been adopted and published. Some steps have been taken to apply these principles to individual cases. But Missionary Boards and Societies can accomplish but little, unless they are sustained by the general sentiment of the denominations for which they act.

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They are the organs of the churches for missionary purposes, but have no ecclesiastical authority. Indeed, the evils we are considering are not confined to missionary fields. And when they appear there they are usually the result of movements which were initiated and had received ecclesiastical sanction before any Missionary Society had cognizance of the case. To arrest these movements, by the action of a Missionary Society, involves a conflict with ecclesiastical authority. No, the sentiment of the churches, in regard to this subject, must be embodied and so expressed, by their appropriate organs, that it will be felt and heeded wherever this evil exists. Some effective measures must be adopted, also, to secure the coöperation of all evangelical denominations in this effort. No one denomination can accomplish much by itself.

This National Council is the proper organ of the Congregational churches for such purposes as this. The Council of 1865, standing on Plymouth rock, said: "We hold that the division of communities, where the population is limited, into several weak and jealous societies, holding the same common faith, is a sin against the unity of the body of Christ, and at once the shame and scandal of Christendom." And that Council pledged its coöperation "with all Christians holding the common faith, in carrying the gospel to every part of this land and to every creature." The Council of 1871 made a similar pledge. It remains to secure, if we can, the adoption of these principles by our brethren of other names, and to carry them into practical effect. This is the problem which is respectfully submitted for solution to the Council of 1874.

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OUR FOREIGN MISSIONARY CHURCHES:

THEIR INTERNAL ORGANIZATION, MUTUAL RELATIONS, AND RELATIONS TO THE CHURCHES AT HOME.

By Rev. N. GEORGE CLARK, D. D.,
One of the Secretaries of the American Board of Commissioners for Foreign Missions.

The New Epoch.

There are great epochs in the history of the church, marked by the influx of a new life, enlarging its views, and quickening it to higher hope and holier consecration. Elect souls are called to be living channels through which the life-current is to flow into the great body of believers. Such were Luther, Calvin, Knox, Robinson, Edwards, the Wesleys; and later, the young men at Williamstown whose hearts the Lord had touched, and kindled with the hope of a world's redemption.

It was not the cause of foreign missions alone that stirred the heart of Samuel J. Mills and Gordon Hall, but the cause of Christ at home as well; as the former proved by a home missionary tour, and as one of the first to preach Christ beyond the Mississippi. The impulse then given to various forms of Christian benevolence, reaching down to our day in ever-increasing volume, shows the grandly Christian character of the new inbreathing from the Holy Ghost. It was that men everywhere might know of a Saviour's love and be made partakers of the divine life.

The American Board Organized.

On that Wednesday morning, June 27, 1810, when the idea of a Board of Commissioners for Foreign Missions first occurred to the mind of Dr. Worcester, as he was on his way with Dr. Spring from Andover to Bradford, to attend the meeting of the General Association of Massachusetts, his thought was to take up and carry out the purpose of the young men who had formally devoted themselves to the missionary work. With the same intent the Board was organ-

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ized by the Association. As the spirit of the Pilgrims and the Puritans, uniting in one stream, was sweeping over this continent, leavening the thought of its population and shaping their institutions, developing the America that then was and that was to be, as the highest example in all forms of social, political, national life, of embodied Christian ideas, so that the Board of Commissioners for Foreign Missions was called the *American* Board, to introduce into other lands, and among the most varied races of men, the gospel of Christ, as the power of God unto salvation—spiritual, social, political—unto every one that believeth. It was to do this work, reinforced by whatever things are true or lovely, or of good report, achieved by the gospel for American institutions.

The Board Catholic.

The enterprise was so grandly Christian, the platform was so broad, that the Board offered the utmost freedom of effort to Christians of every name, so long as the distinctive Christian interest prevailed over the demands of any denomination. From that day to this, men of different evangelical bodies have been appointed missionaries and located in their respective fields of labor, known not by any denominational name, but only as Christians consecrated to the one common cause of Christ.

The Controlling Idea.

The one controlling idea has been the introduction of the new life, through faith in the Lord Jesus Christ, the Redeemer of mankind. The life once introduced, it is to take on a form for itself, according to the peculiar characteristics, native endowments, and circumstances of the people who receive it. It is not the design to Americanize, to introduce our peculiar forms of social life, but first of all to bring men under the power of the gospel. It is believed, not that all the world is to become one nation, as it were, but that all nations, each with whatever constitutes its individuality, are to illustrate the beauty and the glory of the gospel in their redemption.

The Method that of the New Testament.

The method of labor arrived at by painful experience, but recognized in theory more or less clearly from the beginning, is derived from the New Testament and based on apostolic usage. The reference to the scriptures as the ultimate appeal, their translation

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into many languages, amid new scenes, and people of habits so utterly unlike those in this country, naturally led the missionary back to first principles, rather than to the observance of the traditional forms and usages of the home churches. Churches have been organized in the simplest manner and left to act for themselves, with such suggestions only as they might seek, or require, from the missionaries.

The Native Churches Independent.

It has been the policy of the Board to accord to the native churches, when once organized and placed under the care of native pastors, their Christian discretion in the conduct of their own affairs. The Board has never claimed to be, nor allowed itself to be regarded, as an ecclesiastical body, and it has not expected its missionaries to exercise ecclesiastical authority beyond what is necessary in the first organization of native churches. They have been obliged to act as pastors till natives duly qualified could be set over the churches, but it has ever been regarded as one of their first duties to educate the native Christians in the theory and practice of self-government. The missionary relation is temporary, the church and the pastorate are permanent. The one controlling object of the missionary in this regard is to make himself unnecessary at a given place, and in a given country, at the earliest possible moment, by raising up independent, self-controlling, self-propagating churches, to take up and carry forward the work he has begun, and thus leave him free to go to the regions beyond. In the carrying out of this plan, as soon as the number of churches in a particular field will warrant it, they are encouraged to organize ecclesiastical bodies, which have often assumed the name of "Unions," for conference on practical questions, for the formation and direction of various local agencies for home evangelization, and for coöperation with the missionaries. More or less of the missionaries are usually present at the meetings of the Unions, but with one or two exceptions only as corresponding members, without the right of voting. Their influence is limited to what may justly come from the wisdom of their suggestions and from the respect and the affection they have inspired. It is thus that we aim to educate the native churches to a wise discharge of their duties as churches of Christ, having the same relations to him and to each other that churches at home have. "They and their pastors," to use the words of a missionary of large experience, "are made to

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understand that they are in no sense subject to the missionaries, nor to any man, but only to Christ."

Now it is obvious that there is an opportunity for the greatest variety in the actual experience of the infant churches in consequence of this large Christian freedom. The moral influence of the missionary will naturally be affected by his peculiar temperament, and by the degree of respect he has awakened in the native mind, and the confidence felt in his judgment; and it will be wisely tempered to the peculiar circumstances of each case. Pastors will assume more or less authority over their flock, for similar reasons; influential laymen will honestly gain or assume an important place in the counsels of the church. Ecclesiastical bodies will at times trespass upon the rights of the local churches, and arrogate powers not originally intended to be given them. Individuals and parties, disappointed in their favorite plans, will ascribe to authority what was due only to moral influence. In all these respects human nature in mission churches is not altogether unlike human nature at home; but there, as here, the freedom that admits of mistakes and the opportunity to correct them, is found better fitted to the development of individual character in such as with humble faith seek the guidance of the Word and Spirit of God, than the order secured by the authority, or the arbitrary introduction, of home models.

Relation of the Mission Churches to each Other and to the Home Churches.

The second and third topics proposed for this paper, the mutual relations of the missionary churches, and their relation to churches at home, have been necessarily anticipated in the foregoing statements. The missionary churches are self-governing in their own ecclesiastical affairs, but uniting in Councils and Unions, for Christian fellowship and mutual conference on their duties to the cause of Christ. The ecclesiastical power conferred on these bodies by the churches they represent, or assumed by them, varies in different missions, but inclines rather to the usage of Congregational conferences.

The relation of the mission churches to the churches at home, is rather that of children who have left home and its surroundings to set up for themselves, under new conditions, yet bearing with them the ripened wisdom and the experience of the homestead. The relation is one not of authority on the one hand, nor of dependence

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on the other, but of love and gratitude, of Christian fellowship unto the kingdom of God.

Testimony of Missionaries.

After these general statements, it may be of interest to the Council to know what have been the actual results of the method pursued. Immediately on receiving the appointment to prepare this paper, the writer addressed inquiries to missionaries connected with different missions, in reference to the polity and organization of the native churches in their respective fields. The essential portions of the replies received will now be given.

Rev. John C. Smith, for over thirty years connected with the Ceylon mission, replies: "All the churches in our mission are in form and practice Congregational. The missionary in charge has to act in a measure the part of a Bishop to give advice and exert an influence on the committee of the church and in the church also, but only in the way of advice. The pastors' association, of which the missionaries are acting members, is only an advisory body."

Rev. L. B. Peet, recently of the Foochow mission, says: "The churches of the Foochow mission have articles of faith and a covenant similar to our Congregational churches."

Rev. Alden Grout, so long in the Zulu mission, after referring to the church at Ifafa, organized in the Presbyterian manner in consequence of the missionary in charge calling in two or three Scotchmen to help him, writes: "Otherwise I do not know that any of our churches were formed with any denomination in mind. I believe there never was a question asked or a word said in our business meetings as to what form our churches should take, up to the time I left the mission; or what we should call them, excepting the one at Ifafa, I do not know. When that question shall come to be settled, I think they will mostly be Congregational."

Rev. George T. Washburn, for fourteen years a member of the Madura mission, and a Professor in the Mission Theological Seminary, abridges the following points from the church manual adopted by the native churches: "Besides coming together for worship, the church assembles to conduct its own appropriate business; *e. g.*, to elect pastors, deacons, church trustees and committees; to examine those who desire to enter the church; to receive members; discipline offenders; to settle disputes and to attend to all its seculiar business; to appoint and send delegates to councils and conferences; to provide

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for its Sunday-school, for preaching to the heathen, and to take collections for charitable societies."

Of the rights and duties of the members it says: "It is the right of all church members to speak and make manifest their opinion upon the subject for which the meeting is called, but in an orderly manner. It is the right of those who have grown up to maturity and have arrived at years of discretion to vote."

Mr. Herrick, of the same mission, in a recent letter, gives some information on the working of the larger ecclesiastical bodies, and the relations of the native churches to the missionaries, as follows: "We hold an annual meeting with pastors, catechists, teachers and other native Christians, during which a sermon is always preached in Tamil by a missionary or native pastor and the Lord's Supper administered. It is usual for a missionary and a native to officiate in this ordinance. Two or more essays upon subjects of practical importance, previously assigned by a committee to native pastors or other helpers, are read, and usually followed by oral discussions of the subjects introduced. Pastors and catechists give reports of their work, and prayer and conference meetings, usually conducted by natives, are held, open alike to all present. During this meeting also the 'Native Evangelical Society' and one or two other societies hold their anniversaries, the exercises being conducted wholly by natives. The annual meeting of the 'Madura Church Union' is held at this time. The members of the mission are all corresponding members of this body and unite with the pastors in the discussion of questions which may come up, but have not the right to vote."

Mr. Bruce writes of the polity of the Mahratta churches: "It partakes of both Congregational and Presbyterian forms. Essentially, however, it is more Congregational than Presbyterian, so far as the churches are. concerned. The individual churches are independent, so far as their private business is concerned, and that business is transacted strictly in the Congregational manner. In cases of discipline, there is no appeal from the decision of the church, but the principles on which that decision was based may be referred to the Ecclesiastical Union.

"The Ecclesiastical Union is composed of the pastors and one delegate from each of the churches belonging to it. It takes the place of both the 'Association' and the 'Council' in our Congregational churches. It may be designated as a 'Standing' or 'Permanent Council.'"

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Another, and one of the oldest missionaries in the same field, adds: "As I understand it, the native churches in connection with the Mahratta mission of the American Board of Commissioners for Foreign Missions are Congregational in organization. The 'Union of the Churches' expressly disclaims authority over, or supervision of, the churches. Its action is authoritative only when adopted by the several churches."

In reference to the mission churches in the Turkish Empire, the following statement is made by Rev. Dr. E. E. Bliss of Constantinople, in which Rev. J. F. Smith of Marsovan concurs: "In the plan of organization which the mission prepared and submitted to the native brethren, they made it their aim not to reproduce in Turkey any particular ecclesiastical polity found in other countries, but to present some simple rules of procedure, founded upon New Testament principles and suited to the circumstances of those who were to use them. The churches have no denominational name. They are called simply 'The Evangelical Churches of Turkey.' A brief creed presents the leading doctrines of the Evangelical system, with some special protest against errors and superstitions prevalent in the Eastern churches.

"Each local church is held competent to manage its own affairs, while at the same time it is expected to maintain fellowship with sister churches, seeking counsel on occasion and paying due respect to that counsel when given. The permanent officers of the churches are their pastors, called elders (one to each church), and deacons (one or more as deemed necessary). Each church chooses also annually two or three of its members to act with the pastor and deacons in a general oversight of its affairs. These, united, constitute what is called the 'Council of Supervisors' and practically exercise rather more authority than a Congregational Church Committee, but less than a Presbyterian Session. Many details of church business they decide for themselves and conduct the preliminary examinations of such questions as they deem necessary to bring before the body of the church, offering their report as a basis of action by the church. They do this in reference to the admission of new members and all questions of similar character. The church may, however, take into its own hand the examination and decision of whatever question it pleases, and every member is entitled to a vote upon it. And, in fact, in some of the churches, the examination of

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candidates for admission to membership is conducted in the presence of and by the whole church.

"The churches first formed were organized by the missionaries; but a beginning once made, the churches themselves have carried on the work, the missionaries coöperating. The seventy-eight to eighty churches now existing have formed themselves into four Ecclesiatical Associations, called Unions. These Unions hold annual meetings, attended by pastors and delegates from the several churches. In these meetings, all questions of a general interest are considered; the conclusion reached, having rather more authority with the churches than the resolutions of a Congregational Association in Conference, but rather less than the decisions of a Presbytery or Synod. Special councils are sometimes called, but usually such ecclesiastical acts as the formation of a church, the ordination, installation or dismissal of a pastor, are performed by the Union, or a committee appointed by it. Missionaries attend the meeting of the Unions as honorary members, take part in discussions, act on committees, but have no vote. They never assume the formal pastoral relation to a church, though sometimes acting temporarily in that relation and attending church meetings to give counsel and aid.

"Of late, ecclesiastical questions are a good deal discussed among the pastors and church members in Turkey. The existing polity is regarded somewhat as a missionary tradition, and is subjected, as is fit, from time to time, to reëxamination. Some of the pastors and brethren are zealous advocates of the independence of the local church, others would give more authority to 'Supervisors' and 'Unions.' It is obviously, the duty of missionaries, as it has been their uniform practice, to respect and encourage freedom of action on the part of the churches, while at the same time they do all in their power to secure intelligent and mature deliberations, wise and, if possible, united action in regard to every question which may come up."

In reference to the charge sometimes made of undue influence exerted by the missionaries over the pastors, Mr. Perry, of Central Turkey, says: "Our pastors do not accept at all the taunt that they are subject to the missionaries to do their will, nor are they moved by it to change their manner or relation toward us. We have simply and fortunately cultivated pleasant relations on both sides, having avoided the extreme measure to which some of our own number

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even, would have pushed us if they could, and the result is one of mutual confidence and love, and our work of evangelization is being blessed at almost every occupied point."

As suggested in the last remark of Dr. Bliss, the subject of polity is now undergoing discussion among the native churches of Turkey. Hagop Effendi, the political head of the Protestant community, after a visit to all the native churches in the Empire, observed to the writer, three years since, that he found some of the pastors inclined to the Presbyterian polity, but the laity everywhere inclined to Congregationalism. One pastor, after spending some time in England and receiving aid from English Episcopalians, returns home and attempts a diversion in favor of Episcopacy; another, after a year in Scotland, is anxious to introduce Presbyterianism. Thus, from one cause and another, the question of church polity in the Protestant missions of Turkey is likely to receive pretty thorough discussion, and the result will be awaited with interest.

It remains to speak briefly of Japan. The desirableness of union among Protestant Christians of different denominations in prosecuting the work of evangelization in that country, has early attracted the attention of the native converts, and led them, without suggestion from any missionary, to make the formal request for the organization simply of churches of Christ on some union basis without denominational name. Only a part of the societies engaged in the field can be enlisted in the effort, and whether the remainder will succeed, or whether the native Christians will not take the matter into their own hands in due time, are questions to be settled hereafter.

Moral Influence Exerted.

In concluding this branch of the subject, it is but proper to observe that prior to the withdrawal of the Presbyterians, no direct influence was ever exerted by the Prudential Committee to determine the form of polity to be observed in the organization of mission churches. The obligations of courtesy and gratitude toward the brethren, originally Presbyterian, who in no denominational interest have remained in the missionary ranks, or still continue to contribute to the treasury of the Board, make any change of policy, even if it were desirable on its own account, a matter of no little delicacy. In the natural course of events, the great body of the missionaries of the Board will soon be found in more distinctive sympathy with the Congregational polity. During the last four years, however, the Foreign

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Secretary has felt it to be his duty to take note of any tendencies toward ecclesiasticism, to suggest a thorough discussion of the principles of church polity in the different seminaries connected with the Board, and to aid in the promulgation and maintenance of sound views by sending copies of Dr. Roy's Manual to the different missions; and in a few instances to some of the native pastors acquainted with English. In reply to a native body soliciting pecuniary aid for a convention preliminary to the organization of a national church, the opportunity was presented to point out the dangers of such an institution and to commend the simpler polity of the constituency of the Board, that secures the independence of the local church, the best development of individual character, and the truest fellowship of individuals and of churches in the common service of Christ. This letter was merely suggestive, and expressive only of the views of the writer. Such moral influence was felt to be due to the best interests of the cause.

Results.

The results of the New Testament policy of the Board and its missionaries may be summed up as follows:—of 273 churches organized in direct connection with the Board, including a membership from first to last of about 80,000, but eight are known to have "perfected their organization" in a distinctively denominational form, the one already referred to in South Africa, and the seven connected with the Dakota mission. This includes all the missions that have been connected with the Board during the last ten years, but does not embrace the earlier Indian missions in New England or in the Southern States,—enough however to show the legitimate results of the method pursued. One association in the Sandwich Islands has the name of Presbytery, but its organization is as much Congregational as Presbyterian, and it takes its place with other associations as a part of the larger general association of the Islands.

There will be observed everywhere the greatest variety and the greatest freedom. The variations are hardly more than are to be found among our Congregational churches, and it is believed that the results, as a whole, cannot fail to be satisfactory to the constituency of the Board.

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Conclusion.

The Board originated with Congregationalists; its broad, generous Christian spirit is their spirit; its achievements in the work of a world's evangelization are largely the results of their labors in the one supreme interest of building up the kingdom of Christ. Other religious bodies have joined with them for a season, rendered valuable aid in the prosecution of the work, and then withdrawn, leaving the Board with its Congregational constituency, save as individuals of other denominations still contribute to its treasury, or share in its labors in the foreign field.

Accepting the sublime truth first announced to the father of the faithful, and repeated along the line of prophecy, and obtaining fresh sanction in the life and death of Him who is the propitiation for the sins of the world, that all nations shall come and worship before God, and shall glorify his name, we look for the richest displays of the Divine grace in fields now dotted only here and there with mission stations and mission churches. We send forth men and women of the best culture from our best institutions, freighted with the best thought of all the ages, followed by the prayers and sympathies of the home churches, untrammelled by custom and precedent, to lay the foundations of a new and higher social order, and a grander Christian civilization, than the world has yet witnessed, in which forms and creeds and polities shall be consummated in that grander development of the Christian church, when all believers, in the fulness and richness of individual character, shall be kings and priests unto God.

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THE LITTLE CLOUD LIKE A MAN'S HAND.

By Rev. ZACHARY EDDY, D. D., of Michigan.

Men and Brethren:—

When the chairman of the Committee of Arrangements requested me to prepare a paper for this Council, on the signs of a general and speedy effusion of the Holy Spirit, my mind instantly adverted to a memorable scene recorded in the eighteenth chapter of 1 Kings. I seemed to see the prophet Elijah on Mount Carmel, bowed to the earth, with his head between his knees, and his servant standing on the highest bluff, gazing out anxiously on the sea and sky, for some sign, however slight, of the promised rain. I seemed to see him descend to the prophet, again and again, with the disheartening report, "There is nothing," but as often returning to his look-out for fresh observations. At last his face brightens. He descries on the distant horizon a dot of moving vapor; it rises higher; it is no bigger than his hand; but it is a rain-cloud. "Behold," he cries "there ariseth a little cloud out of the sea, like a man's hand." Make haste, Ahab! prepare thy chariot and get thee down, lest the rain stop thee! Up, Elijah! gird thy loins, for thou must run before the king to the entrance of Jezreel! The heavens are already black with clouds and wind: there is sound of abundance of rain.

Is it not a parable? The refreshing rain, causing the earth to bring forth and bud, that it may give seed to the sower and bread to the eater. What is it but the good Spirit of God, poured forth on the thirsty Church, on a famishing world? What says the promise? "I will pour water upon him that is thirsty, and floods upon the dry ground. I will pour my Spirit upon thy seed, and my blessing upon thine offspring, and they shall spring up as among the grass, as willows by the water-courses." The long continued drought, when there was neither rain nor dew upon the earth,—what does it signify but those times of spiritual aridity, when special blessings

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are withheld; when there is little apparent spiritual power and gladness in the Church; when faith, hope, and charity droop and wither; when the preaching of the word seems ineffectual; when Sabbath worship and sacraments, no longer charged with heavenly grace, seem like dried-up river channels, in which there is only here and there a moist reminiscence of their former fulness; when few are joined to the communion of saints; and when the ways of Zion mourn? Elijah, sitting there on the slope of Carmel, with his head bowed to the earth,—how strikingly does he represent all those who pray with groanings which cannot be uttered, for times of refreshing from the presence of the Lord! And the servant on the mountain-top—brothers, you have said to me, Go up, now; look toward the sea, and report what you see in the distance.

Well, I obey; with such eyes as God has given me, I take my stand on Mount Carmel. There is doubtless more to be seen than I can see, but what I see, or think I see, I will tell.

I must report to you the result of several observations, and possibly some of these reports may be contradictory; but so also may be the signs of the times. Contrary omens may possibly appear in the same field of vision.

I must honestly confess that my first observation was, by reason, doubtless, of my spiritual short-sightedness, disappointing. I was instructed to look for signs of a great, general and speedy effusion of the Holy Ghost; that is to say, for the signs of a world-wide revival of religion. I could, at first, see no such signs,—not a cloud in the sky, not even a thread of mist on the horizon.

On the contrary, I saw the millions of our country, and of Christendom, to all appearance, exclusively occupied with material interests,—agriculture, manufacture, commerce, railroads, telegraphs, mines, finance, politics,—and God seemed to be shut out of all hearts and plans and enterprises. I saw politicians plotting, factions raging, corruption reeking, and nowhere any very clear traces of conscience and religion. I saw gigantic frauds and abominable vices coming to light without greatly shocking the general conscience. I saw many of the intellectual classes turning away from the faith of their fathers, not a few plunging into the bottomless pit of atheism. The world overflowed everything, engulfed everything. Earth seemed a Babel, in which an infinite hubbub of profane, blasphemous voices drowned the still small voice of God, and of his eternal truth. Amidst the roar of secular and godless

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excitements, I could scarcely hear the prayers of God's elect, sounding like many waters, deep calling unto deep, round about his throne. So I once sat for hours on the brink of Niagara, my ears filled with the tearing, fretful noises of the nearer, superficial rapids, and it was long ere I heard the deep, muffled thunders of the infinite floods, the voice of omnipotence and eternity. The Church seemed to me neither more nor less zealous and spiritual than in former years. The number of nominal Christians was indeed greater than ever, and there were many signs of outward prosperity, but, so far as I could see, not more holiness, or longing for holiness, than there has been for generations.

Such is a truthful report of my first observation. I saw what I had eyes for seeing,—no more. I have sometimes, soon after the setting of the sun, raised my eyes to the sky, looking for the punctual stars which, I knew, must have become visible; but I could see nothing except the golden glow of twilight. Looking, however, again and again, the stars by twos and threes came out and flashed down upon me a smiling rebuke for my failure to recognize them on their first appearance. What wonder that eyes which had long been fixed on dark, terrestrial objects could not instantaneously adapt themselves to the faint though clear radiance of the early stars of evening? An observer is necessarily imbued, however unconsciously, with the spirit of his age; and in a materialistic and unbelieving age, like this, may haply discern only in the world-movements around him, anti-Christian and godless tendencies. So it is with me. I said to myself, "There is nothing." And now that I have gazed, long and anxiously, I can descry no such omens of a great and general effusion of the Spirit, as enable me to announce, with prophetic assurance, its speedy approach, but only such omens as are fitted to inspire hope, to encourage prayer, and stimulate to earnest, united effort. The signs of promise, some of them slight and vague, but others more clear and assuring, taken together, cannot fail to strike us as cheering and "very full of comfort."

It is much to be able to say, in an age when multitudes are doubting the possibility of any immediate Divine influence on the human soul, that, standing at my post of observation, I see, if as yet no cloud like a man's hand, the great SEA from which it is sure, in due time, to rise. The servant sent by Elijah to the top of Carmel, instead of saying, "There is nothing," might have reasoned thus:

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"Yonder sea is fed by all the fountains and rivers and rainfalls and oceans in the world. It leans on every shore. Its waters, ever ascending into the atmosphere, only await the requisite conditions to fall in fertilizing rains on the thirsty earth. This land, with such a reservoir at hand, cannot be left a perpetual desolation. It will again become, when the sweet west wind blows, a land flowing with milk and honey." And thus do I, defying the materialism of the times, reason touching the life-giving grace of that Spirit who is like the inexhaustible ocean.

I have, here and now, no controversy with those who deny that God, if there be a God, has any access to the soul of man; who resolve life, and thought, and conscience, and the Holy Ghost, into matter and force, or, to use their own high-sounding word, *protoplasm;* who deride the faith that individual souls, and churches, and whole nations, are sometimes seized and quickened and uplifted by a secret but irresistible Divine energy. Fools and blind! The world without God would be like the earth without water, desiccated and dead. What water in its inexhaustible abundance is to this planet, rolling in oceans, flowing in rivers, sporting in lakes, gushing in springs, exhaling in vapors, falling in showers, circulating in trees, filling the world with life and beauty and gladness,—all this, and infinitely more, is the Spirit of God to the world of conscious intelligences. And all the oceans will sooner be exhausted than the energy of that almighty and eternal Spirit. Alas, that so few know what God is! Men say that he is a Spirit, but they know not what they say. A spirit he truly is; that is to say, he is essential life, love, intelligence, energy: surging through all things, blessing, vivifying, filling all creatures, according to the respective nature and capacity of each. A spirit he is, animating, informing, upholding the worlds, and at the same time filling with vital gladness the tiny insects that sport in the sunbeam and the dew-drop. A spirit he is, whose "dwelling is the light of setting suns, and the round ocean, and the living air," and not less "in the mind of man." A sober physicist, not blinded by false science, cannot trace even dead matter to its root and origin, without finding God as the source and centre of its mysterious forces; if we fail to find his life-giving, light-giving, gladdening presence in the world of mind, we are more stupid than insensate blocks and stones.

This is not all: while we assert the possibility and reality of Divine visitations; while we assert that the Divine Spirit can vivify

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and illumine the intelligences he has made; while we assert that the soul of man is, in its spiritual nature, receptive of the Divine, and is capable of conscious communion with God, we also proclaim as a glorious fact that the Spirit of God has been given as a special and perpetual endowment to the Church. The same Spirit that moved upon the face of the waters at the beginning, came down as the life-principle of a new and higher creation, upon the disciples on the day of Pentecost.

"He comes! He comes! that mighty Breath,
From heaven's eternal shores:
His uncreated freshness fills
His Bride, as she adores.

The Spirit came into the Church,
With his unfailing power:
He is the living heart that beats
Within her at this hour."

The Holy Ghost dwells in the Church from age to age as the Spirit of truth, the Spirit of power, the Spirit of holiness, the Spirit of faith and hope and love—the Comforter.

If this gift has never been revoked, if we are still living under the pentecostal dispensation, we may reasonably look in every generation for fresh and wonderful manifestations of the Holy Ghost. Great and sovereign revivings are the sign of the Spirit's perpetual presence in the Church.

It may strike some that the true effect of the Spirit's continued indwelling in the Church should be, not occasional revivals, but uniform growth and fruitfulness. Both history and analogy lead to a different inference. There is, even in nature, a law of periodicity which governs the manifestations of life. In winter, when meadows and gardens, orchards and vineyards, are withered, and when denuded forests stand like armies of skeletons bleaching in the freezing winds, it looks as though the great ocean of life had ebbed away to sunless caverns, never to return. But a few short weeks elapse, and the vital tide again rises, dashing verdure and bloom over valley and hill, even to the mountain-tops. The description of spring in Canticles is often applied, with a true apprehension of its inner meaning, to revivals of religion: "For lo, the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard

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in our land; the fig-tree putteth forth her green figs, and the vines with the tender grape give a good smell." This is not all: the history of the Church, or rather of spiritual religion, is largely a history of great, periodical revivings. Witness the power and glory of the primitive times; witness the occasional and almost equally marvellous spiritual movements in what are usually called the Dark Ages; witness "the bright and blissful Reformation, when the Bible was sought out of dusty corners, the schools opened, divine and human learning raked out of the embers of forgotten tongues, the princes and cities trooping apace to the new-erected banner of salvation; the martyrs, with the unresistible might of weakness, shaking the powers of darkness, and scorning the rage of the old red dragon;" * witness the mighty spiritual revival, called Puritanism, and the scarcely less mighty revival of the eighteenth century, which, indeed, is still in progress, called the Great Awakening. Yes, the divine Sea, which sends up its gracious clouds to water the earth, has its ebbs and flows, but it is inexhaustible, and its existence is a pledge of the former and the latter rain.

The metaphorical language in which I have been speaking, though even intensely scriptural, may seem to favor an error—or, shall I call it a mischievous half-truth?—into which our modern culture is apt to betray us. When we speak of the Holy Spirit under the symbol of water, or under those other striking symbols, fire, light and air, we naturally import into the spiritual sphere of thought the notion of *force* which is derived from physical science. Hence it has come about, in our time, that many think of the Holy Ghost as an impersonal, organic force, working by necessary laws. Against this way of thinking, I must here enter an emphatic objection. The Holy Ghost is, according to the Scriptures, to be conceived of, supplicated and adored, as a divine, personal and sovereign Agent, working according to his own good pleasure, or, in the words of the evangelist, "breathing where he listeth." I request you to hold this in mind, as having an important bearing upon much that is to follow. For, after all, the great question of the hour is, WILL the Holy Ghost work mightily in our time? Now we shall find intimations of the Spirit's purpose, if anywhere, in the Scriptures, given by his inspiration, in the Church, which is the organism in and through which he works, and in the condition of the world, which is to be subdued, enlightened and new-created by his power.

* Milton: Of Reformation in England.

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What, then, says the word of prophecy? There are in the Scriptures two classes of promises touching a marvellous effusion of the Spirit in the last days.

As a specimen of the former class I quote the prophecy of Joel as I find it in the sermon of Peter on the day of Pentecost:—

"And it shall come to pass, in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

"And on my servants and on my handmaidens I will pour out in those days of my spirit; and they shall prophesy:

"And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke:

"The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

"And it shall come to pass, that whosoever shall call on the name of the Lord, shall be saved."

Of course I attach no special significance to the phrase, "the last days," as a note of time, for it evidently covers the whole period of the dispensation of the Spirit; but I beg you to mark that the prophecy only *began* to be fulfilled on the day of Pentecost, and that, in its largest sense, its fulfilment is yet future. It undoubtedly belongs to the predictions which, in the striking phrase of Lord Bacon, have "a springing and germinant fulfilment." We are to look for larger and larger outpourings of the Holy Ghost till "all flesh" shall have been baptized. For that wondrous baptism the Church has been waiting for eighteen weary centuries; it cannot be very distant; it must be, as we shall see, at hand, even at the door.

The other class is composed of promises, well-nigh innumerable, which foreshow the universal triumph of the kingdom of Christ in the latter days. "He shall come down like rain upon the mown grass, as showers that water the earth. In his days shall the righteous flourish; yea, all kings shall fall down before him; all nations shall serve him; all nations shall call him blessed. So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea. And the glory of the Lord shall be revealed, and all flesh shall see it together."

All such promises imply a special, world-wide, irresistible work

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of the Spirit in the times just preceding the final triumph of the kingdom of Christ.

On what power shall we rely for the speedy evangelization of the world, but the omnipotence of the Holy Ghost?

There are those who augur the speedy conversion of the nations, not only from the multiplication of evangelizing agencies, but also from the forces of our secular civilization. I have even heard arguments for a forthcoming millennium based on the steam-engine, the electro-magnetic telegraph, the power of the press, the ballot-box, the Fifteenth Amendment, and the general dissemination of democratic ideas. In still more glowing rhetoric the same sanguine orators are wont to expatiate on the great voluntary associations of the age for the spread of the gospel and the extirpation of social evils. For my own part, I must honestly confess that while I believe that God holds in his hand all natural forces, and directs the so-called "march of evangelization," I look for a millennium higher, holier, more blessed than any which can possibly result from natural evolution, however helped and guided by science. I look for the reign, not of mere cultivated intellect, dominating the brute forces of nature, but of Christ, governing, according to the law of love, a regenerate and blissful world. This dominion cannot be brought in and established by any power short of that which fell on the disciples on the day of Pentecost.

I do not undervalue the agencies which have been devised for the evangelization of our own and of heathen lands. The results already accomplished are very precious; but it is time for us to see and acknowledge that those agencies, without a new and unparalleled effusion of the Holy Ghost, will fail to convert the world. Buddhism, Brahmanism, Mohammedanism,—these, doubtless, will pass away; but our missions, considered as instruments for battering down those ancient, cyclopean fortresses of error, are like pellets of paper aimed by boys against the Rock of Gibraltar. The infidel argues from these data that missionary schemes and enterprises are doomed to failure. He tells us that every convert costs us $1,000, and that, at the present rate of progress, it will take more than two hundred thousand years to evangelize the world. "At the present rate of progress,"—granted. I liken our present evangelizing agencies to a vast system of electro-magnetic wires, extending through every country, to every city, to every house, with a central battery, quite inadequate to charge those wires, except very feebly, throughout

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their world-wide and web-like ramifications. But let the great cosmical currents, the concentrated lightnings of the planet, get possession of the wires, the battery will be superseded, there will be a universal shock and thrill and flash and conflagration. And let the Holy Ghost fall, in pentecostal power, upon the vast evangelizing machinery,—on missionary societies, and missions and missionaries, on churches and pastors, the world over,—how suddenly will the light of the knowledge of the glory of God cover the the earth! Then nations will be born in a day. Something like this, something prophetic of this, is often witnessed in local revivals. Sometimes whole cities are lifted for a few weeks out of the dark, seething whirlpool of secular excitements into the still air and clear light of eternity, and God, and Christ, and redemption, and heaven and hell, take possession of all minds. May we not expect that when the set time has come, when the long preparation is completed, we shall witness, not a local but a universal awakening?

But when? We must seek for a more precise indication of time in the present state of the Church. The Holy Spirit is imparted, first, to the Church, and then, through the Church, to the world. This is clearly declared by Christ himself, as interpreted by the Evangelist who records his words: "He that believeth on me, out of his belly shall flow rivers of living waters. This spake he of the Spirit which they that believe on him shall receive; for the Holy Ghost was not yet given, because Jesus was not yet glorified."

Is the Church ready, or making herself ready, for a great and general outpouring of the Holy Ghost? It is said that certain persons in an eastern village, happening to pass the church just as a violent thunder-storm was rising, noticed that the lightning-rod was broken off a few feet above the ground. They hastily fastened a rather small wire to the end of the rod, and thus connected it with the earth. Feeling of the wire while the storm was raging, they found it charged with heat, as if just taken from a furnace. Now, the holy fire descends from heaven, first upon the Church, and thence to the world. To facilitate that descent, there are provided certain conducting wires; and it is only where these are in good order that we can predict, with assurance, the celestial visitation.

1. Prayer. Is there, at the present time, such a spirit of believing and importunate prayer as preceded the baptism of Pentecost? I believe that a multitude of Christian people in this land are just now, like Elijah on Mount Carmel, bowed to the earth in mighty

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supplication. I happen to know that Christian women, all over the West, have been pleading for many months for a great refreshing. The so-called women's temperance meetings have been, in the main, meetings for prayer that the Lord will come and rain righteousness on all the churches, and all the people. And there is now a general expectation, in all that region, of a speedy reviving.

2. The spirit of union and fellowship everywhere apparent is another hopeful omen. The great Love Feast of Christendom,—I mean the late meeting of the Evangelical Alliance in New York,—cannot but be regarded as a distinct intimation of the Lord's purpose to work speedily and mightily through his Church, which is his body,—that is to say, His living instrument for the salvation of the world.

3. Knowing, as we do, that the Spirit works in and through the Word, it is encouraging to observe that preaching is becoming more scriptural, more simple, more tender, and more effective, and all this for the very reason that it is growing less metaphysical, less dogmatic and sectarian. Some may question the fact; but the speaker is not of the number. It seems clear to me that God is now better known and better preached than in former years; and I am sure that the personal, historical Christ of the gospels, in his purity, his beauty, his dying love, is proclaimed from thousands of pulpits as never before. Truly, brothers, Jesus of Nazareth, thus lifted up, will speedily draw all men unto him.

4. There is a sign of the coming blessing in the new spirit which is beginning to show itself in the laity,—if that term is not misapplied to those men and women in our churches who manifest a "priestly unction" as unmistakably as any who have been set apart by the laying on of the hands of the Presbytery. Consider how many gifted and educated men; how many accomplished women, are engaged every Sabbath, and not a few on week days as well, in teaching the Word of God. And remember that the evangelist whose preaching has stirred all Scotland during the last few months, is a plain, homely layman, whose sole power is the gospel of Christ. I rejoice in this. There could not be a more striking demonstration of reviving life and power in the Church. Would to God that all the Lord's people were prophets!

5. I have spoken of Scotland. Churches and public halls filled to overflowing with crowds eager to hear the simple gospel; tens of

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thousands congregated in streets, fields, cemeteries; Christian hymns taking the place of Burns' songs in the huts and workshops of the poor; thousands of converts in Edinburgh and Glasgow; hundreds of young men offering themselves as candidates for missionary work; a multitude of drunkards reformed; a nation throbbing with a new life; what shall we think? Is not the great revival already begun?

6. Add to this the general feeling, stronger now than it has ever been in my time, that a new era is opening, that vast and wondrous changes are at hand; may we not hope, may we not believe, that God is about to visit his people? Is there not a sound of rain?

Is there anything in the present state of the world to confirm this hope? Yes, much: it would almost seem that if God still lives, he MUST manifest himself, and that right early. Those are blind indeed who do not discern in the present condition of the civilized world the supreme crisis of its history. I can only advert to two phenomena which lead me to expect the speedy appearance of God himself on the stage. The first is the consummation in our day of that great mystery of iniquity, the Papacy. We have witnessed at last deification of a creature in the person of Mary, the mother of the Lord; and now Mariolatry in one-half of Christendom has well nigh superseded Christianity. This is not all: the Romish Church has at length openly placed the crown which belongs to Christ on the head of the Pope, declaring a sinful and feeble old man the Infallible Head of the Church. The issue is precise and definite: we await the battle, and we know whose the victory will be.

On the other hand, the anti-Christianism of the age boldly defies and challenges, not only Jesus the Christ, but God the Holy Ghost. You know how the work of the Spirit, and special answers to prayer, have been denied and derided. You know how, again and again, in the most deliberate and public manner, unbelievers have thrown down the gauntlet to Christ and his saints, and, with scornful taunts, demanded the combat. This issue, also, is fairly made up. It is felt by all that the contest is final and decisive. On this grander Carmel, in the presence of the human family, the great question of the last days is to be decided. The God who answers by fire shall be proclaimed the God, not of Israel, but of MANKIND.

God has been wont, in the ages past, to answer the defiance of infidelity by great outpourings of his Spirit. Take these striking facts and figures touching the eighteenth century, when it really seemed, for a time, that Christianity was to be blotted out. The

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anti-Christian movement was carried on and represented by Voltaire, born 1694, died 1778; by Hume, born 1711, died 1776; by Rousseau, born 1712, died 1778; by Gibbon, born 1737, died 1794; by Thomas Paine, born 1737, died 1809. A host of so-called philosophers, scientists, free thinkers and literati followed these leaders in their crusade against the Cross. We know how utterly that crusade failed; but we do not always consider by what means it was defeated. That same century witnessed the "Great Awakening." See how the following names synchronize with those already read: Zinzendorf, born 1700, died 1760; Jonathan Edwards, born 1703, died 1758; John Wesley, born 1703, died 1791; George Whitfield, born 1714, died 1770; David Brainerd, born 1718, died 1747. These names stand for the great revival by which God answered the challenge of the ablest and boldest enemies which the gospel ever encountered. And so, I doubt not, He will answer by fire in our own time.

To conclude this imperfect survey: When we contemplate the nature of God, as an overflowing ocean of love and life, of grace and blessing; when we consider well the fulness, freeness and perpetuity of that gift of the Holy Ghost with which the Lord has endowed his Church; when we call to mind the manifold precious promises of larger and yet larger effusions of the Spirit in the latter days; when we listen to the cry of God's elect throughout the world, "O Lord, revive thy work!" when we witness here and there sudden and marvellous awakenings, and, at last, one national revival; when we hear the enemies of Christ deny his power, and blaspheme his Spirit; when we behold the world groaning and travailing, and crying for deliverance,—may we not say, without arrogating to ourselves prophetic prescience, "The set time to favor Zion is at hand"; there not only "ariseth out of the sea a little cloud like a man's hand," but "there is sound of abundance of rain."

O brothers, why should we doubt? Surely, the Lord is about to baptize his Church, to baptize the nations, far and wide, with the Holy Ghost. Methinks I hear the rushing of the heavenly wind. I seem to see the gleam of the heavenly fires. Blessed Lord, let some life-drops fall on our arid souls; let tongues of flame light on our sinful heads! AMEN.

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HOW CAN THE GOSPEL BE MOST EFFICIENTLY PREACHED TO THE MASSES?

By Rev. W. H. H. MURRAY, of Boston, Mass.

There are three words that attract attention in the wording of the subject; they are, "Gospel," "efficiently" and "masses." The thoughts most naturally suggested are: first, that the Gospel can be preached inefficiently,—that is, without producing the desired effect on the audience; secondly, that this efficiency, or lack of it on the part of the preacher, must depend upon the manner in which he conceives of the Gospel message, and expresses it; and third, that as yet the Gospel is not preached to the masses.

Now, so far as the efficiency or inefficiency of preaching is connected with the outward or accidental habits of the preacher, such as the style of his thought and manner of its expression, I do not propose to speak. One, far wiser than I to make suggestions along this line, has already, even in this city, delivered his utterances, and the press of the country has spread his views to the remotest corners of the land. It is the necessity of rightly conceiving of the Gospel message itself, rather than how he expresses his conception of it, to which I propose to call your attention. It is the matter, not the manner of preaching, upon which the preacher's efficiency hinges.

All will agree in this, that it is necessary in any undertaking that he who undertakes it should have a right conception touching the thing to be accomplished, the means necessary therefor, and the method to be pursued in his efforts to accomplish it. Now, the preacher, in the exercise of his functions as such, comes directly into relation with this principle.

Preaching is an undertaking. It its narrowest sense it is an undertaking to expound the verbal text of the Scriptures. In its largest sense it is an undertaking to interpret the whole nature of God. I make these two distinctions, because the two methods of

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preaching suggested thereby are being exemplified in our pulpits to-day. My suggestion would be, that the one method is so much inferior to the other, both in its influence on the mind and soul of the preacher, and as a means to the accomplishment of the desired end,—touching the audience,—that it should be abandoned or radically modified. This is a correct principle: that no one can give forth what he has not first received; and he who attempts to portray to others the nature of God, can do no more than reflect upon their minds that image of Divine excellency which has been already imprinted on his own. That which the preaching gives forth, therefore, is and can only be that which the preacher has previously received. Now, he who studies God only in the texts of Scripture, studies him through an imperfect medium. The imperfect here used, refers to quantity, and not to quality of expression. No verbal expression, albeit it is that of inspiration, can ever do justice to the qualities that inhere in the Deity. There is that in God that no word of human speech and no symbol of human thought can express. Statement sinks down exhausted when called upon and urged forward to make such an effort. The word labors under the load of a significance which it cannot lift. The works of God must be studied in connection with the word of God, before the God-likeness of God be understood. The mere textualist, therefore, can never preach God, at least in that fulness and sweetness and majesty of being in accordance with which men and women should be brought to conceive of him. Any preparation for the pulpit, therefore, which makes the preacher only or chiefly wise in verbal exegesis; in definitions of terms and phrases; in the synthetic methods of theology, is not merely faulty; it is superlatively faulty. And whoever preaches along this line of previous preparation, and in accordance with this method of studying and interpreting God, preaches a comparatively impotent Gospel. No command is as potent to persuade men to obedience as the supreme spirit of justice and benevolence which stands back of the command, and from which it emanated. It is this spirit of universal benevolence in human government, animating its laws, standing parent to all its legislative enactments, inspiring its policies, which makes the commands of government obligatory upon its every subject. It is only when this, which might be called the Divine reason and relations of government, is perceived, that it becomes potent to all, and beloved by all. Then, and only then, does the citizen feel in his own soul the pressure of Paul's injunc-

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tion, "Be ye subject unto the higher powers, for the powers that be are ordained of God."

So much for what might be called the textual method of preaching. There is a wider, a more potent, and, as I conceive, a more satisfactory method, both of studying and of interpreting the nature of the Deity. It also uses the inspired word; is, indeed, based upon it. But while it uses the volume of inspiration, it journeys outside of it, bringing to its support the collateral evidences of nature, and to the assistance of its application the widest possible knowledge of men and things as they actually are. The vindication of this method may be said to rest, first, upon the poverty of mere human language to give satisfactory expression to God; and secondly, that the works as truly as the words of any being must be duly considered by him who would understand that being. By the works of a being, as referred to God, should be mentioned first the works of his spirit in human hearts. It is in his own soul, and in the changes from the bad to the good, from the worse to the better, from the altogether sinful to the approximately holy, that the preacher, as a man, is to find both the finest definition and the sweetest expression of the Divine nature and goodness. The evidence of inward consciousness is mightier than the evidence of the text. No accuracy of definition, no clearness of analysis, no sequence of logic, can yield to the disciple of Christ, lay or clerical, such assurances of faith in death; such potent persuasiveness of speech in life, as that which comes to him from these inward operations of the Spirit. It is from himself then, or rather this indwelling of God in him, that the preacher draws his mightiest inspiration. This is the power which stands back of his speech, when speaking, and which, like the wind behind the cloud, gives it both energy and momentum.

Who has not been amazed at the power of this experimental preaching, as it issued even from lips that marred it by grotesque expressions, and even gross exaggerations? Who has not seen the fine brilliancy of scholarship fade away and pale into obscurity before the almost lurid fervency of a style of expression, which, while it jarred upon the delicate earnestness of the refined, was admitted even by them to have in it the power of God unto man's salvation; and when here and there, at intervals, this style of preaching, this method of intrepretation and applying God, both in penalty and forgiveness, out of one's inner consciousness, has found a tongue qualified to give it an unhindered and eloquent expression? We

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have seen the testimony of speech come forth from the mouth of the preacher, as a king might be pictured riding forth from the gates of his palace, blazing with the insignia of royalty; stately, with the dignity of unquestioned rank; in self-consciousness of power, before which the multitude bent in willing obedience. We have seen in this country, and in our own age, a great denomination in force and efficiency,—perhaps the greatest that has appeared,—grow up and evolve its power before our eyes, the prime and motive cause of its success being the preaching of the Gospel and the interpretation of God to human hearts, not in harmony with literary finish, nor with theological exactness; but preaching it and interpreting Him out of the fulness of an experience and emotions born of the operations of the Spirit in human bosoms. By the fervency and fire of their exhortations; by the giving forth of what the Spirit had ministered unto them, without reliance upon learning, their testimony marred by their rude and untutored eloquence, they nevertheless made such a proclamation of God, that wickedness went down before it as rotten trees, trembling to their fall, go down before the gale. In country and city their success has been the same. In the East, where are the centres of trade and the focal points of American culture, they have captured largely of the wealth and culture of the land. In the West, their preachers, like Gospel scouts, have trodden the prairie grasses into paths with the hurrying of their feet, preaching as they ran, and, with the sword of the Spirit, almost blazed a trail of Gospel influence through the forests that stretch to the setting of the sun. Other powers have been theirs. A talent to organize and construct has grown with their growth. But the great power of the Methodist organization has been the power of their preaching, born of experimental religion. That which their preachers felt they made others feel; and the Cross, with its agonies and its peace, which they loved,—for it, with the help of God, they made others willing to die.

But there are other works than those wrought by the Spirit in the consciousness, which are of God, and which need to be studied equally with the texts of Scripture by him whose duty and desire it is to lead men persuasively in the relations of the Divine nature and the Divine doings. The will of God can be found in his deeds as truly as in his words. In what he has done and what he is still doing, we can perceive the wishes of his heart. To this unwritten bible of nature, both animate and inanimate, the Christ continually

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turned the attention of his disciples, not as to the source of material illustration alone, but as to the very locality of sublime truth itself. The great, splendid truth of an overruling and benevolent Providence, whose illumined and protective dome is arched above us all, he found not only on the written and revered scrolls of his people after the flesh, but as plainly taught in the growth of the lilies and the flight of birds. There was to him a floral bible and a winged scripture. The several strata of the earth were to him what the leaves of a book are to an author who has poured out his power on their pages, and stamped them with the index of his personality. The style of the composition points out the writer. The mode of his expression has revealed him. And so, in this great book which poets properly call the Book of Nature, the mode and method of the marvellous composition, the style of its expression, reveals God. In no respect is our theology more at fault, than in this almost total ignoring of what might be called the religious significance and relationship of nature. This is the more to be wondered at, because the religion of both the Old and New Testaments is an out-door religion. Ours is a biblical age,—an age in which men turn to books for everything. Even our religious life rests, as it were, on a pyramid of books. This tendency towards bookishness seems to be growing. We feed our minds on the opinions of others to such an extent, that originality, either of opinion, or expression, or of life, is nearly obsolete. When seen, it provokes comment, if not actual censure. Now it should be remembered that there was an age when things were fresh; when ideas and opinions came up new, out of the soil of the times, as the first crop of wheat sown on prairie land. We can go back to a period when the Bible itself was in its growth. It had not become itself a fixed thing,—an established and formulated result. It was forming and being formed out of the human necessities and relationships of the time, used providentially by God to make known his will upon the earth. It is only eighteen hundred and seventy-four years since the heart and core of our New Testament were being evolved out of the life and lips of a man actually living. The Old Testament and the New, then in their every element and force, whether of power, justice or love, existed in an unwritten state before ever they were put on parchment. It does one good to go back, in thought, to that former day when the Bible was growing; when it was springing up, out of the mouth of prophet and poet, of priest and judge, and, above all, out of the

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mouth of the living Saviour himself, as he walked the fields, strolled along the beach, and rested in the shadows of the groves, finding in field, beach and grove, lessons of truth and Divine relationships. It teaches us that there is something older than books, something holier than libraries, something more sympathetic with man than theologic arguments. It teaches us that God can be found outside of books, in Nature,—in the changes of her growths and her decay,—and, above all, in the necessities and relationships of the average man, for whose salvation God gave his only begotten Son.

This is the objective point of all preaching—human salvation—not merely from the penalty of sin hereafter, but from the effect and influence of sin here. It is a great lack in the theologic expressions of our time that there is no adequate allusion to or admission of the original magnificence of man's moral equipment beyond the merest acknowledgment of his primal God-likeness. Theology has dealt with man as an utterly depraved being, and pictured him in darker colors than the average man presents to the eye of daily and intimate inspection. It has advertised him as in a state of supreme, positive rebellion against God and goodness, ignoring or overlooking the fact that much of the average man's sinfulness is of a negative and not a positive character—a sin of not loving instead of a sin of hating supreme excellence; and between the mere not loving God and an absolute, devilish hatred of him, is a gap as to state and feeling too wide for correct logic to jump. This error has sprung up from knowing man only theoretically, not actually. The theological imagination has created a being out of the resources of its own speculations, and named him man—fallen man, depraved man, lost man; and this theoretical creation is found to be, when put in contrast with him, an altogether different being than the real, actual, average man is. That the average man is a fallen being is, I believe, true. That he is depraved, totally depraved, if you love the term, I will grant, interpreting this dreadful totality to consist in an entire lack of true holiness, and of power, unassisted of God, to become holy; but beyond this, one who moves among men, as one of them, finds in this average man such a magnificent equipment of moral capacity, such a natural aptitude to receive wholesome spiritual pleasure, such a discontent even with his own wickedness, such quickness of response to Divine salvation, that he is compelled to modify to no inconsiderable extent the impressions concerning him which he had previously received from his books. Now the preacher,

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in order to preach along the range of present usefulness, must perceive the God-like in man, as truly as in the Bible, in his own consciousness, and in nature. He must study him and keep him in his eye, as the general of an army examines and keeps in view the objective point toward which, with instructed skill, he is directing all his converging battalions.

We must study, not the theoretical but the actual man, not the man of the books, as found amid the dust of theological libraries, or as pictured out in skeleton diagram by the Professor of Systematic Theology in the lecture-room, but the real man himself, as he is found in his store and his farm, at his family fireside, or seated reverently in his church-pew. He must inquire what it was in man that God, the author of his being, pronounced very good—"the image of himself." Whether the eulogy covered only the state and condition of his being, which was subsequently lost, or whether it covered also the excellency seen in the structure of his powers, and in the inherent nobility of his organization; and if so, how much of this original excellency remains as a basis of hope and reasonable expectation. Has the garnished fresco alone fallen, while still in indestructible strength the majestic dome of capacity stands, needing only to receive again the splendor of the original ornament to restore its former glory and perfectness; or when the dreadful shock which stirred the foundations underneath came, shattering the beauty of holiness into fragments, did it also bring the majestic dome itself scattered in ruins to the ground? If asked to illustrate this original excellence that still remains, undestroyed, though not unmarred, in man's moral organization, I might refer to that sense of universal justice that seems to inhabit the bosoms of even the worst part of mankind, lingering like a bird of brilliant plumage and sweetest song in the cage where it nested when born, refusing to leave its old residence, albeit the symmetry of its home has been wrenched, its beauty discolored, and even its own plumage soiled, and the smooth tunefulness of its throat roughened by the cruelty of its fortunes: so lingers in the bosom of the average man this sense of justice, which reddens with anger at exhibitions of its opposite. Now the element of justice in man is akin to the supreme justice of the skies. The affinity between the two cannot be denied. The relation is that which holds the wandering beam to the source from which it emanates. However attenuated is the line of its radiance, it still derives its glow from its parent orb. I am not constructing a system of theology,

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nor seeking to parade any novel conceptions of mine as related to the current theology of the time. I am simply giving my views as to the knowledge needed by the preacher in preaching, and insisting on the value of right conceptions of man, as a means to assist him in preaching to men; and looking at it from this point of view, I say that the nature and aptitudes of the average man must be as familiar to the preacher as a well-read book; and that it makes a vast difference with the result of his life-long efforts whether he take as typing his audiences the theoretical man—the man as pictured in books, as fabricated to meet the logical necessities of a system of theology—or a real, actual man, the average man of our age as he exists, embodying the weakness and the strength, the good and the evil, of the time.

The absolute necessity of right conceptions in preaching is seen when we reflect that there is such a thing as preaching truth so that it will produce mischief. I would never insist on a theological formula, however true in itself, if it were of a character likely to be misunderstood or misapplied by the audience. To tell a man, for instance, who has only one virtue, only one element of righteousness in him, to which he has clung, and is clinging, and in so doing is being saved from an utter abandonment of moral obligations—to tell such a man that that virtue, that divine element of righteousness in him, is as "nothing," is only as "filthy rags," is doing the very thing to wedge him off from that virtue, and plunge him into the depths of unrestrained license, born of disgust and despair. If a man has but one virtue, then the object of preaching to that man should be to confirm that virtue; to treat it as a seed virtue, and by careful treatment nurse it into productiveness. This is the "one talent" to which Christ alluded. The object of preaching is not merely to turn man toward heaven, not merely to perch him properly for a start, but by gentle and encouraging pressure, by hopeful exhortations and assurances of success, to push him off for happy and exultant flight. One of the worst and most fatal results of sin is to cause man to distrust his own power to be good. "We are saved by hope," says the Apostle; and that saying itself is enough to make the page on which it was written immortal. A vivid perception of the capacity for goodness in man, a feeling that man in his spiritual relations is only like an athlete with a limb out of joint, needing only to have that one member reset, to be perfect in all his parts, and ready for every contest; a conviction that he (the

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preacher), with the help of God, can assuredly accomplish the remedy. Thus equipped for his ministrations, the preacher can do miracles in the way of persuading and lifting men toward goodness.

We have now alluded to the two methods of preaching; i. e., of interpreting the Divine nature unto man; the one method is that which interprets God from the texts of Scripture, and may be called the textual method. The other is that which interprets God from the texts of Scripture also, but which reënforces itself with the interpretation of God as evinced by the work of the Spirit in the consciousness of the preacher; from the study of Nature, as proving the Divinity of God by his works; and from an examination of the nature of man himself, as he actually lives and moves before us, whose restoration into perfect holiness is the object and end of all God's gracious proceedings. Whichever plan is pursued, all will agree in this: that the preacher should have ever before his eyes the object aimed at; viz., man's salvation, and a right conception of the means to attain that end. A few words, therefore, touching the real object of the Bible itself.

The Scriptures to-day are largely used as a book from which to draw certain conceptions of the Divine nature and of the Divine administration. From it men deduce certain theories in reference to the Divine nature and government, and then continue its study to collocate verbal support of the same. It thus becomes a book of contention. Instead of being drawn together by its perusal, men are made to stand further apart. Hence it happens that discord is produced among men by that which was intended to bring them into harmony. Its texts are treated like some dubious classical sentence, which, the more scholars study, the more do they differ concerning it. A dozen able men in different parts of the country form a dozen different schools of theology. Theological studentship naturally becomes largely partisan, and preaching an effort to bring men to adopt certain peculiar intellectual conceptions of God, and not to allow the spirit of love to make sweet and everlasting lodgment in their souls.

Now the true use of the Bible, as I understand it, is to reveal God's love to man. It is the Father's revelation of himself to his children. In it he tells them what he is, how he feels, and what he wishes them to be and to do. It is a story so sweet, that one would suppose that lips that had once learned to repeat it would be forever wedded to the melody of its utterance.

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The object of preaching, as I conceive, is not to make men think alike, but to make them feel alike. The thoughts of men will never color alike. Of a hundred peaches that hung on a tree in my garden this summer, there were no two that were shaded precisely alike. And yet they were all of one species, and when you broke them open, put them into your mouth, and expressed the rich juices upon your tongue, the flavor in all was identically the same. With blindfolded eyes I could have told their relationship. And so it is with men in their religious relations. Intellectually, they color differently. The same sun fails to tint them the same. There is no unity in the shading of their views; and if intellectual conceptions, the color of philosophy, is to decide the question of men's piety, who shall judge between them? You cannot. You must look at something deeper than the intellect—even the heart. It is there the work of grace begins, and there, too, it culminates. You must break open that inner life; you must take their affections and taste them, and if in these you find the true Christian flavor, then must their relationship to that Saviour of whose flesh they have eaten, and of whose blood they have drunk, be acknowledged. The intellect can neither interpret nor express God. Piety can never be judged by, nor based upon, any imaginary correctness of intellectual conceptions of truth. The filial connection is not evidenced by degrees of knowledge. The father's heart goes forth as warmly toward the dull, as toward the precocious child; and no one in the wide world dare say just how much intellectual misapprehension can coexist with true piety. The test to which all professions will sooner or later be brought is of another nature. Nor is its name a thing of speculation. The lips, the authority of whose utterances no one can gainsay, declared that "love to God" and "love to man" were the two points on which hung "all the law and the prophets." To bring men to this state of affectional development, are all the forces of the Bible directed. The historic narrative of God's educational dealings with the race, the legislation whose object was the creation of a national conscience, and ultimately of a universal moral sense, the solemn predictions of wrath and judgment, the exultant and joyful prophecies of a final and complete victory of the forces of good over the forces of evil in the world,—these, like so many streams, converging as they run, empty themselves at last into these two crystal pools,—love to God and love to man. The time will come, and that, too, speedily,—the light of its

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dawning begins already to irradiate the sky above our heads,—the time, I say, will come, when piety will be based upon the affections, and not upon the color of a man's mental conceptions; when, by universal acknowledgment throughout Christendom, the way in which a man feels, speaks and acts, and not the way in which he thinks, will be accepted as the bond and evidence of his discipleship. This glorious period may be far distant, as men measure time, but somewhere ahead, by some favored generation of the saints, a unanimity of feeling will be reached, and, love being regnant, will receive at the footstool of her throne the homage of all Christian souls.

Before one, therefore, can say what is the most efficient way to preach the Gospel to the masses, he must first decide what is to be the *character* of the Gospel he is to preach. For, upon this depends largely the character of his reception by the masses, and the nature of his influence upon them. If his effort should be to convert men to his theological views,—to persuade them to adopt his intellectual conceptions; to understand terms and phrases as he understands them; to accept only his definitions of doctrine; in short, to become theologians after his school,—then will his reception be cold, and his success insignificant. But if, on the other hand, he flings his theologies behind him,—as to which the masses have but little knowledge, and with which they have less patience,—and takes the Gospel message of salvation from sin by faith in the Saviour,—pure and simple, as given by Christ himself,—if the object of his preaching be to search out the necessities and the sorrows of man, that the one may be supplied and the others assuaged, out of the abundant provision made therefor by a loving Father,—if his object be to show them the cause and results of sin, that they may be strengthened to resist it,—to introduce the spirit of love into their bosoms, by whose indwelling and direction life shall take to itself new and nobler relations, and be accurately adjusted to that eternal plan which benevolently presided at the birth of the race,—if, in brief, he cares for nothing, and is seen by all to care for nothing, save to make men *nobler*, *happier*, *better*,—then will he succeed; and his success will be like the spreading glory of the morning. Nor will a preacher thus interpreting his mission and the uses of his holy office, lack an audience. Men and women will throng to the utterance of his lips, as hungry doves come flying and fluttering to the hand that scatters the ground with the golden grain. They

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will feed upon the benevolence of his speech, as the common people, eighteen hundred years ago, fed, in wonder and amazement, upon the wise and loving words of him who "spake as never man spake." It is not a question of form or manner. The Word can be preached in all forms, and in every manner, according to the individual peculiarities and style of the preacher. It is a question of object, of aim, of ambition, of aspiration. If he knows only Christ and him crucified,—if human salvation, with all it implies for man, living or dying, be the one splendid endeavor of his pulpit,—that pulpit will be received by the people as the sun is received by the earth, when it breaks the fetters of winter, and gives liberty to the bound life of field and garden, of mountain and plain. There is no mystery in pulpit success. There is no *trick* in it. It rests on no device of rhetoric,—on no charm of personal manners,—beyond what all results rest on means. Its secret—if that can be a secret which is open as noonday—consists in the preacher's rightly conceiving of the objects and use of the Gospel, and the legitimate functions of his office.

There is one other point, and only one, which I will mention before drawing this paper to a close. It lies directly in the path of the question suggested by our topic, and cannot be overlooked. I refer to the architectural structure of our churches and the financial basis on which they stand, as precluding the possibility of preaching the Gospel to the masses.

It is seen of all that it makes little difference what is the character of the preaching unless the people can hear it. If the administration of our churches is and is to be of such a character that only those comparatively wealthy can afford the privileges of the sanctuary, then our churches are, and will be, in point of fact, only religious club-houses, to which money, and money alone, gives entrance. Now, to all intents and purposes, our city churches are precisely this. That is, the possession of a certain amount of money is absolutely necessary in order to obtain a foothold in them. He who can buy a place within hearing of the preacher's voice can hear the terms of Gospel salvation proclaimed, while he who cannot must stay away. I find it impossible to put the fact into any form of statement that a tinge of satire will not run along the edges of it. This state of things is so incongruous, so out of harmony with Christ's intent, so discordant with the wishes of the preachers themselves, that it is amazing that year after year

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passes by, and no earnest endeavor is made to remedy it. When our friend and brother, Dr. Quint, on behalf of the Committee, announced to me that I had been invited to discuss before you the question as to the most efficient way to preach the Gospel to the masses, I said to myself, "What is the good of discussing such a question, when the preachers have no opportunity to preach the Gospel to the masses anyhow?" When you talk about the "masses," you talk about poor people as well as rich; of people unable to pay pew-rents, unable to clothe themselves in costly garments, unable to maintain the extravagant mannerism of our Sabbath worship. These are the people who compose the masses, and when are we preachers permitted to preach to these? What matters it, then, so far as the masses are concerned, how we preach, so long as we are not allowed to go to the masses at all? I have no radical views to express; no revolutionary measure to propose. I only note the fact, and state it, that up to the present time the religious people of the country have provided no way in which we preachers can preach salvation to the masses. We are barricaded within our pulpits, and our church doors are barricaded against the entrance of any sinner unless he has money in his pocket and good clothes on his back; and the barricades are constructed of things stronger than beams of wood and blocks of granite; viz., custom, usage, fashion. On all sides, as I visit the different cities of the country, I see churches going up; churches built by the few for the few; churches which the masses of men will not enter, are not expected to enter, have no right to enter; and they understand this perfectly. If pushed by the Spirit of God and their spiritual necessities, they crowd their way into the costly aisles, they are charged with "crowding people out of their pews," which they have paid for, and which they own as one does the box he has purchased at the theatre; and even the accommodation of a camp-stool is begrudged them. In view of these facts, I say that we have churches enough; what we need is *synagogues*—places for popular assemblages, places where the people, where the masses, can come together and hear the Gospel preached without let or hindrance. I have never been in favor of what is called the *free* church system—of building and maintaining churches in which the pews are absolutely free to all. To this plan, as it seems to me, are grave if not insurmountable objections; objections which arise out of the peculiarity of the American temperament, which is an ambitious

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one, and which causes the people to shrink from receiving any privilege which smacks in the least of charity. The difficulty does not lie in the fact that pews in our churches are rented or sold, but rather that the price of the pew, or the rental of it, is so high that the average laborer cannot afford the expense. Now, when you come to inquire into the reason of this high rental, you find it is a necessity which springs from the costliness of our church edifices, and the smallness of their seating capacity, especially the latter. The expense of the administration is so large, and the number of sittings so few, that the sittings, in order to yield the necessary revenue, must be held at so high a figure, that to all intents and purposes it literally bars the doors of the sanctuary against the masses. The remedy, fortunately, is not difficult to find. It consists in this: build cheaper and larger structures. Multiply the source of income by three, and the rental of the pews drop from one hundred dollars to thirty-three and a third—from thirty dollars to ten, and your income remains the same as before. A church can be built in the city of Boston for one hundred thousand dollars, that will seat four thousand people, and yield twenty thousand dollars income to the treasury of the parish from its pew-rentals at the cost to the worshippers of only two dollars and fifty cents per quarter. When such a church edifice shall be builded in that city, and its four thousand sittings are filled, as there is no doubt that they would be, the Christian people of that section will have done much to answer the question, "How can the Gospel be most efficiently preached to the masses?" until which time the question is really a prospective one; the only question before us clergymen now being, how can we preach the gospel most efficiently to the few, not to the many; to the rich and favored, not to the poor and neglected.

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THE CHARACTER ESSENTIAL TO THE RELIGION

WHICH WILL TAKE STRONG HOLD OF THE AMERICAN PEOPLE.

By Rev. JAMES H. FAIRCHILD, D. D., President of Oberlin College.

The problem proposed was manifestly not intended to be a fundamental one. We are not to consider the adaptations of Christianity in its essential and permanent elements, to transform human character and inspire the human heart with its promises and hopes; we are not to inquire whether there is a better Gospel than that we have received; some result of modern science or philosophy, which we may hold forth as the hope of our country and of mankind, in place of "the glorious Gospel of the blessed God." No inspired apostle, no angel from heaven, has brought us another message; and if there had we could not receive him. Human nature and human want are forever the same, and the same great truth of sin and the Saviour is heaven's provision for those wants. There is not the beginning of an indication that the Gospel is antiquated, or that the world in its advancement needs some new thing. There are no evidences that the Gospel has lost power with men, or that any wisdom but "the foolishness of preaching" can permanently command their attention as meeting their religious nature.

But the Gospel is many-sided. It addresses the reason, the affections and the purposes of men. Its truths, forever the same in their elements, admit of varying combinations and adaptations, as many and as various as the phases of human life and experience. Each age has its own special wants, its weakness and its strength, its tendencies of thought, of feeling and of action. The Gospel of Christ, in its fulness of grace and truth, comes in at every point and proves itself to be "the power of God unto salvation." It supplements every weakness, energizes every righteous tendency, and vitalizes every movement for human well-being; and it is because of this fulness of provision and of adaptation that it is not

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only never left behind in the advancement of human thought and experience, but it affords the natural and necessary impulse to all substantial progress. A religion limited in its ideas, related to a single phase of human experience belongs to a non-progressive state of society, and must be sloughed off in order to progress. Christianity imposes no such limitations, but affords impulse and motive to all improvement. The human forms in which Gospel truth is embodied must sometimes give way,—must yield to others which may give a higher efficiency to the saving power of the truth; and it is the business of the Church of God, in whose keeping are these Gospel instrumentalities, to keep abreast of the great movements of thought and life, and give such shape to all gospel presentations as shall meet these wants. The best evidence of the vitality of the Church, at any time, is its response to every such emergency in corresponding forms of instruction, of experience and of Christian labor. The powerlessness of the ancient churches of the East lies not simply in the fact that the truth which they hold is sadly corrupted with error, but in the added fact that the truth thus held is not brought to bear as a working force in moulding the experience and the lives of men. It has been thrown out of all relation to practical thought and life, existing as a formal system instead of a vital power, and thus Christianity and society have together fallen into decay. In Western Christendom a different result is witnessed. Christianity has maintained its place as the leading force in society by constant adjustment and adaptation to the new conditions. Not always, perhaps not often, by a general advance along the entire front, but by partial movements in the bosom of the Church, irregular in form, but providential and effective, extending finally to the entire body of the Church.

It is, perhaps, true that there is always occasion, more or less marked, for effort in some new direction, for some new manifestation of Gospel power. It may be that the Church is never to have the privilege of settling down into any uniform and established order of experience and of labor. Perhaps the conditions of vitality in the Church itself are such that he who walks in the midst of the golden candlesticks must ever and anon break a new seal, or sound a new trumpet, or pour out another vial, to save his people from lives of self-indulgence and stagnation. But whatever the occasion or the providential purpose, the fact remains that the Church is called from time to time to put forth its energies in some new

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enterprise, or to arouse itself to arrest some impending danger. Every such call requires new instrumentalities and new experiences, gives a new type of Christian culture and of the Christian life; and nothing is more certain than that a Christianity thus adjusted to existing exigencies, must take the strongest hold upon the hearts of men,—must move, most profoundly, both the Church and the world.

Let us understand, too, that such an adjustment to the emergency is no superficial work, involving merely formal changes,—a stated sermon now and then on the special topic, a discussion of it here and there in church-gatherings, with timely references to it in the current religious literature. All these come in their place, and have more or less to do with the work. But a religious movement which is to shape society, which shall avert a threatening danger, or secure a needed blessing, must take a strong hold of many hearts,—must become the burden of thought and of prayer. It must prove the impulse to a fuller consecration on the part of believers, and to the acceptance of the Christian life with the wayward and the worldly. Not that the new duty, or the new views of truth, can under any conditions take the place of the old Gospel. It must come as a new application or illustration of Gospel truth, and depend for its power upon the motives which the Gospel furnishes in all ages. But the new truth is elevated in dignity and importance by being wrought upon the Gospel system, and the Gospel itself takes new hold of the hearts of men by working out in the new channel. He is no true friend of the Gospel who shrinks from a practical application of its principles and its power in any movement required for the advancement of human welfare, from the idea that religion will suffer by bearing such burdens. The attempt to save it from such practical work results, on the one hand, in reforms divorced from and antagonistic to religion, and on the other, in a formal religion, with no vitality. The twofold product is bitter fanaticism and a reactionary conservatism. If the Gospel of Christ were not capable of such service, then the world would look for another Gospel, and our Christianity must take its place with the religions which have waxed old and are ready to vanish away. But He who came "to preach good tidings to the meek, to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound," will not leave himself and his great work without witness in the hearts and lives of his people; and we may expect in the years to come, as in the ages

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past, that the Gospel will prove the great reliance in every encounter with the evils of the world, and in every struggle after higher good. Thus it shall remain "the power of God unto salvation."

But in what special forms, and by what elements of its power, shall the Gospel take a strong hold of the American people? What special wants are pressing, and by what adaptations can our Christianity meet these wants? What work is before us, in the service of God and in the interest of humanity, upon which the forces of Christianity must be brought to bear? Such questions as these can be answered only in a comprehensive way. Any attempt to give in detail the religious movements of years to come, would be fruitless and presumptuous.

But it requires no prophet to tell us that there is call for *a revival of the religious faith of the people*, a reëstablishment in their convictions of the great facts and truths of Christianity. Religion can have no controlling power with an intelligent, thinking people, without a basis in a well-considered and rational belief. The want in our own country is similar in form and occasion to that of Protestant Germany; and it grows out of the general culture and intelligence of the people, the tendency to independent or self-confident thought, the result of our history and our institutions. It is by no means surprising that this want exists,—that there are indications on every side of the unsettling of the minds of men as to the foundation-truths of the Christian faith,—not generally to the extent of positive disbelief, but of doubt and dissatisfaction. There is manifest want of power in our prevalent religious faith, when some ambitious naturalist or physicist of a speculative turn of mind can stray from his proper field into the realm of philosophy or theology, and fancy himself at home, and seem to himself and many of his neighbors to have made discoveries which overturn the very foundations of religious faith; or when a bold theorizer is accepted as a critic, and by a dashing volume of mingled fact and fancy unsettles the Gospel history, and the authority of the Scriptures, in the minds of multitudes; or a still more striking evidence, when many timid souls in the bosom of the Church, and possibly in the ministry, find their hearts failing them for fear, in view of the flood of scepticism which is coming on the earth. The strong and steady light of conviction in the Church would keep these birds of the night in their own hiding-places, or leave them as helpless and insignificant as a bat in the sunlight.

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These indications, however, are not surprising nor necessarily alarming. We are not surprised nor alarmed when a youth, brought up in the faith by Christian parents and teachers, begins at length, in the process of intellectual development, to waver in his traditional belief, and gropes around in perplexity and doubt for a new foundation of his faith. We often smile at the simplicity with which he presents his difficulties, with the idea that they are new and profound. We keep him in a safe and quiet place, and curiously watch the process as we would the opening of a chrysalis. It is a process of nature involving some risk, it may be, but which we cannot regret or dispense with. Such a transformation the Christian community, as a whole, seems to be passing through. The old faith is questioned, and new suggestions and ideas are eagerly welcomed. It is an era of progress such as must come with our advancing thought and intelligence; but it is a period of danger as well. Shallow theories of unbelief will multiply on every side, and will often find acceptance; but if the people of God are true to their responsibility, it will prove a period of sturdy growth, and Christianity will strike its roots deeper and spread its branches wider.

We feel that the young man is safe in this crisis of his history, when he can be kept in sympathetic contact with a warm and vigorous Christian life. We depend greatly upon his religious sympathies and associations to hold him in place until the needed work can be done. But this is not enough. His demand for light and truth must be satisfied. The religious faith which we would confirm in him must have its foundation laid in rational conviction; and for this he needs help. Very much like this is the work to be done in the community at large; and it needs to be promptly done. There is reason to apprehend that the general religious sentiment is too feeble to be a sure reliance in this emergency. There have been, and are still, communities where religion has a strong hold upon the people, with a very low attainment in intellectual apprehension of its truths. The emotional impulse to a great extent supplies the place of intelligent thought; and thus the institutions of religion and its traditional ideas maintain their hold for generations. That day is past with us. Large masses of our people are not under the control of the religious sentiment. They never enter a place of worship, or manifest any need of such observance. One of their greatest needs is to have the religious sentiment rekindled in their

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souls; and this can be done only by establishing religious truth in their convictions. The grand facts of Christianity must be brought to them in such form as to command their understandings and win their hearts. This work, we can readily see, is not chiefly a setting forth of the defences of Christianity, a reëxamination of the authority of the Scriptures, and a refutation of objections, old or new, which may be urged by honest doubt or dishonest unbelief. Such work is undoubtedly to be done. The field of apologetics must be wrought over with every generation, just as all science and history and art must be. No such work is ever completed for all time. The grand elements of the work are forever the same, but the old ideas must be brought into vital connection with the current experience and thought. There can be no end of book-making on this or any other theme, until human life becomes fixed and human thought stationary. The new condition which requires this may not be progress; it is sufficient that there be change. The more hopeful view is to count it progress, and the necessity that which comes with growth. This work of defending Christianity cannot be neglected and will not be; but it is only incidental. The great body of men are to be convinced of the truth of Christianity by having it presented to them in its symmetry and beauty and power. The clear truth is its own best defence. It has ever been God's way with men to speak to their hearts; to lay his clear utterances upon their consciences, and leave them to do their work. This method is characteristic of the Saviour's teaching. He presents truth in such a form that it is its own demonstration. His Sermon on the Mount needs no proof of its doctrine, nor the parable of the Good Samaritan, or of the Prodigal Son. Nor, again, those profound spiritual utterances pertaining to the inner life in the Gospel of John. They carry with them their own demonstration as the words of "the only begotten of the Father, full of grace and truth."

The system of religious truth which is to revive the wavering faith of the people and settle itself in their convictions, must carry with it its own demonstration. It must be the natural expression of the personal being and character of God, and thus commend itself to the rational apprehension of men. It cannot be reasonably questioned, that the present weakness of faith and conviction among thinking men is in part due to the fact that the speculative theology of the Church has not kept pace with the progress of philosophy or

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of rational thought in the world at large. The conception of the Divine attributes and of human nature and human character has been greatly cleared and simplified within the century past, while the symbolism of theology as exhibited by larger portions of the Church has been stereotyped for two or three centuries, and these symbols are still held up to the world as the best expression of orthodox Christianity; and huge volumes are still written by the (so called) greatest theologians of the age to maintain these expressions in their original integrity, and to show that any modification of the offensive dogmas is an abandonment of Scripture doctrine. It is a very moderate statement of the case to say that human reason revolts against the doctrinal system thus held up as the essence of Christianity; and the only relief proposed to us is to discredit reason, and fall back upon an unreasoning faith, as the highest combination of wisdom and piety. The result has been most unfortunate. Many thinking men, and most of the unthinking, suppose that in rejecting such a system they must reject Christianity itself; and thus they have been driven away from a wholesome and reasonable faith. It is not simple scriptural truth that offends them, but a mechanical theology wrought upon a philosophy of human nature which the world long since left behind. Gospel faith encounters resistance enough in the human heart, without enlisting against it the rational instinct which God intended as its chief support.

The religion which shall take hold of the hearts of the people must ally itself with their highest intelligence, and ask nothing of faith which reason cannot grant. This principle does not set aside revelation or rule out the mysteries of faith. Revelation and mysteries are necessary and reasonable, and on this ground faith accepts them; but a dogma imposed upon the Scriptures which is contrary to reason, is impossible to faith. There can be no religion without a theology, and the theology which shall underlie the religion of the American people must be a reasonable theology. It has been our weakness to disparage reason in the sphere of religion. Rationalism is a name of ill-omen; and certainly it would be difficult to devise a system more irrational than that which assumes this title; but we are not to discard true reason because of the extravagances of a blind impulse which calls itself reason and is not. Nor can the spread of rationalism be arrested by falling back upon a faith without reason. In that blind and unreasoning faith rationalism finds a motive and support. There are marked tendencies to rationalism

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in our country, and this is proof that a reasonable theology is what we need and what we cannot do without. With the Bible in our hands and a true Christian philosophy, we may be permitted to pass on, leaving the old symbols in the history of the Church where they belong, and it is the birthright of the Congregational Churches in this country to take the lead in this onward movement.

But the central element of our religion must be theology, and not mere philosophy. This is involved in every adequate conception of religion. Religion takes us out of ourselves, and away from ourselves, to objects and truths that are the groundwork and support of all human experience and human life. God in his personality and government and providence, and Christ as the highest manifestation and embodiment of God's person and character, are the facts with which we have to do. If religion is to have any power in the hearts of men, this is the source from which the power must come. That type of religion must be most effective and controlling in any age which brings men most directly to Christ and to God. The work that needs to be done is to bring human souls back to a personal relationship to God, so that each for himself shall recognize a God, a Father, and a Saviour. The great facts of the Gospel must be so brought out, as to make these relationships real to men. A religion thus brought home will inevitably have power. The human soul was made to respond to these facts. The relationships involved belong to us as naturally as those of our ordinary life. The incarnation, the person and work and words and life and death and resurrection of Jesus, are the great facts by which God seeks to impress the hearts of men. The theology and the preaching that are to restore our waning Christian faith, must be vital with these facts. The Holy Spirit is given to take of the things of Christ and show them to men. To look for his aid, we must fall into the line of his work. Christ must stand in our theology, and in our preaching, as he stands in the Gospel, a living presence,—not merely as he who died for our offences, but as the one who rose again for our justification, and who ever liveth to make intercession for us.

It is possible to present all these facts as a theological philosophy; an elaborate and beautiful system; a marvellous adjustment in God's government, by which pardon is made safe, a fact accomplished ages since, to which we look back, in our gratitude, for pardoned sin. And there is truth in the presentation. A Divine philosophy permeates the Gospel system, and it is a privilege and a pleasure to

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apprehend it. But, in itself, it is a mere skeleton,—a form without the power. The power of the Gospel is in the crucified but living Redeemer, withdrawn, indeed, for the time from our sight, but always present with his people, and coming at length to take us unto himself. These simple, wondrous truths possessing the hearts of men, bringing the Saviour into personal relations with them, are mightier than any system of theology, just as our living, human friendships and fellowships are more than any theory of social philosophy. We discuss our social theories with intellectual satisfaction; we go home to our families and friends, and rest content in the living relationships. When we can thus embrace the Saviour of men in our personal faith, and thus present him to the faith of others, we have a gospel to offer which is, indeed, glad tidings. "Christ, the power of God and the wisdom of God," is the theology of the New Testament. If there is any theology which will quicken the faith of the American people, it is this. There are indications here and there among us, that a simpler presentation of the Gospel facts is more and more relied upon in religious instruction, and that such presentation is ever welcome,—as cold water to a thirsty soul.

But, next to the Saviour himself, in influence and power, must stand the exhibition of the Gospel, which is made in a sanctified Christian life. The public presentation of the Gospel, in its most simple and persuasive forms, can scarcely prove effective, except as supplemented and sustained by the experience and lives of men who have embraced the Gospel. These lives are examples of the power of the Gospel. By such fruits it must be known. By these lesser lights, illuminated from the Sun of Righteousness, the world must be enlightened. Hence, Gospel diffusion is not chiefly a work of pulpit preaching, or of formal instruction, but of Christian living. This is the "leaven hid in three measures of meal," and its efficiency will depend upon its quality. The question, therefore, naturally arises, *What ideal of the Christian character and life do we need to realize*, for the highest influence of religion in the land? The subjective Christian experience presents different forms, as the conditions vary. In its substantial nature, true religion is forever the same,—the subjection of heart and life to the will of God. But religious thought and activity take different directions, according to the ideal of life and godliness which prevails in the Church. To a great extent, that style of Christian life is exhibited for which there is a demand in the general thought and culture. Each branch of the Church has its

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own type of character, and produces according to its kind. All are good in their way, but good for different uses. Religious culture, at one time, tends to emotional experience; at another, to outward activity. Then, again, the emotional experience may be intensely subjective and personal, or outward and demonstrative. So the outward activity may tend, at one time, to works of charity and beneficence; at another, to direct religious labor, for the diffusion of Gospel truth and the conversion of men. We are not to suppose that one of these types of Christian character is genuine and always desirable, and the others not. All these experiences "worketh that one and the self-same spirit, dividing to every man severally as he will." Indeed, in a degree, these different types of experience exist in every Christian community, determined by the individual constitution; and the Church is enriched in the varied exhibition. But over all there is a general drift, which gives character to the period or to the sect.

The churches of our connection, and of the Puritan family generally, seem to have been passing through a period of intensely subjective emotional experience. For a long time such experiences were required in our churches, as the test of conversion, and we have not yet laid aside the habit of expecting them, even in children. The applicant for membership in the Church was formerly looked upon with apprehension, who could not speak of days and weeks of inward struggle with doubt and fear and despair,—"a horror of great darkness,"—and the subsequent religious life was regarded as hopeful in proportion to the intensity of emotional experiences attending it. In special circles, where the so-called higher life has been an object of pursuit and hopeful attainment, the characteristic of the higher state has been an exalted condition of the religious sensibilities. Thus the prevalent conception of the religious life, through all its stages, has tended to produce an experience of feeling, not of the sympathetic and demonstrative, but of the subjective and introspective, character. The inquirer for the way of salvation was led to regard such an experience as the beginning of the Christian life, and the perpetuation of such experience as evidence of growth and progress.

A natural result of this ideal of religion has been to leave greatly out of view, and even to disparage, the ethical or moral element in the Christian life. Religion, as experience, has been held up. Religion, as righteousness, has not been so distinctly pressed. The

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pursuit and attainment of emotional conditions have been favored; the pursuit of a true and honest character has been regarded with less favor. There has been a tendency, in our religious thought, to set up an opposition between morality and religion, without the distinct apprehension and announcement that the morality thus discountenanced is merely an outside and formal morality, which does not reach the heart. Has not the opinion been current, that the difference between the Christian and the sinner is not that the one has renounced sin and the other has not, but that the Christian is in the exercise of a piety or faith, which is not righteousness, but which takes the place of righteousness; and that this is what the sinner lacks? There has been no general toleration of immorality, as consistent with religion; but has there not been a failure to present religion as consisting in true righteousness? Not long since, a leading religious paper contained an article by a prominent Congregational minister, the point of which was, that the Saviour's answer to an inquirer, "If thou wilt enter into life, keep the commandments," was ironical, and not a direct and simple answer,—that salvation was to be attained by faith, and not by keeping the commandments. But is it not a Scripture doctrine, that faith, without works, is just as dead as works without faith; that genuine faith is that which works through love, and that "in every nation he that feareth God and worketh righteousness, is accepted with him"?

This exaltation of piety above integrity, of faith above obedience, of the experiences of religion above the duties of religion, has not been without its consequences in Christian society. A mere allusion to some of these is all that can be afforded. One of these is, that the emotional experience itself, whatever its significance, is, to a great extent, failing in the churches. Religion is losing its intensity, and, in some sense, its power. This result was inevitable. A direct effort to promote feeling must prove in the end a failure. The emotion will come with the thought and the action, when left to take care of itself. When the religious life becomes a struggle for feeling, the prevailing result must be depression and discouragement. And again, when, as sometimes seems to be the case, the feeling is attained which is sought for, it is liable to be a poor imitation, and not the genuine experience, such as can be kindled up in self-conscious and superficial minds; and these superficial experiences, and those who enjoy them, become unduly prominent and influential in our common Christian life; sober, stable character is

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at a discount, and the self-conscious and the introspective become our standard-bearers.

Still again, a "revival of religion" often proves to be a superficial wave of feeling which passes over the community and sweeps through the land, giving a result not at all commensurate with the interest awakened and the effort put forth. The movement of feeling is what was desired; the inadequate result is deplored.

But is there not ground to apprehend that we have experienced a graver result than any or all of these? In putting religion above righteousness, have we not held up a false standard of character, which has tended to a depreciation of genuine goodness and honesty, and hence weakened the hold of the ordinary every-day virtues upon the public mind? We mourn the wide-spread immorality of our times; the failure of honor and honesty in high places and in low. We are sometimes led to doubt whether enough righteous men can be found to save the republic. Perhaps our apprehension is unduly excited, as in the case of Elijah; and the Lord may have reserved to himself the required seven thousand who have not bowed the knee to the image of Baal. But to the most hopeful view the outlook is disheartening. A gigantic, organized evil like slavery we could encounter and suppress; but this wide-spread failure of common integrity and honor is as invisible and intangible as the contagion of a pestilence. We stand face to face with a great danger and a great necessity; and the remedy, if there be a remedy, must lie in the power of religion in the land. Those common virtues, which make up reliable character, and which are the foundation of society, need for their culture and support all the forces and motives which religion can afford. They are the offspring of Christianity, and can never exist permanently apart from it. Mere ethical or humanitarian considerations have never proved effective in generating or maintaining even the social and political virtues. There is little encouragement to preach morality as a mere matter of philosophical obligation, in the presence of the enticements and seductions of worldly prosperity. We need to hear again the old utterances from Sinai: "Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Honor thy father and thy mother." We need to gather up anew the Saviour's words, "Whosoever shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called

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great in the kingdom of heaven. Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." We need to turn again to those words of more gracious import, "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and we will come unto him and make our abode with him." We need to embrace anew the truth that "to obey is better than sacrifice, and the keeping of the commandments of God is better than burnt offering." We must understand and inculcate the doctrine that righteousness alone is piety, and obedience is saving faith; that the highest Christian attainment is nothing more, and the lowest nothing less; and that the sole purpose of the manifestation of God in the soul is the fruits of the Spirit, the virtues and graces of the Christian life. The Church needs to be turned towards the experience of obedience and righteousness and duty-doing, as both conversion and sanctification. We shall find in this ideal of the Christian life all the conditions of the profoundest experiences. True genuineness of character before God, and one's own conscience, is the deepest experience of the human soul. All needful and desirable emotions will follow the line of this experience as electricity follows the telegraphic wire; but all emotions are superficial and shallow compared with this profounder movement. Would it not be a blessing to our land that the next great revival should be specially a revival of righteousness, so that men under its intense heat shall be converted to honest and soulful obedience to God's law, rather than to any other experience? No doubt every intelligent Christian understands this to be involved in conversion; but has there not been some obscurity gathering about the matter in the common mind; a vague impression that religion is faith as distinguished from obedience; and that honest righteousness is rather an incident of religion than the substance of it on its human side? The earnest presentation, in Christian teaching and in the Christian life, of the more complete conception, would tend to exalt and establish morality in the public thought and estimation. Men of the world derive their ideas of excellence, their standard of character, greatly from the current religious view. If morality is disparaged in the Church, by being in opposition to religion, it will come to be of little esteem in the world; while intense conviction of the claims of righteousness on the part of Christian people will kindle up a sympathetic interest in the minds

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even of irreligious men. Such convictions extend their influence beyond the hearts that entertain them as their principle of action, and mould the sentiment and the action of many of the careless and the worldly. The multitude, in their sentimental impulses and outward conduct, drift with the current, and a mighty tide of honesty and righteousness in the Church would bear them on in the direction of a fair morality and outward integrity. Thus the principle of the Church would become the sentiment of the world, and the tone of public morality would be elevated.

It is possible that this impulsive, sentimental morality, might sometimes be mistaken for religious principle, and lead to self-delusion; probably not oftener than delusion arises from confounding a mere emotional experience with the experience of religion.

The righteousness of Christianity is, of course, an inward principle, the controlling attitude of the soul itself, involving respect for all rights—the rights of God and the rights of man. It is not the sentimental morality of humanitarianism, but it begins by giving God his place, obeying the first and great commandment, rendering to him obedience, consecration, worship. And this recognition of the rights of God gives to worship its true character. It lifts the worshipper above the low plane of self-conscious, personal gratification in sentimental culture and utterance, to the true expression of reverence and respect for God, as that which is his due. The worship of righteousness builds and consecrates its temple as the house of the Lord, the place where his honor shall dwell, where he has a right to gather his children as to their Father's house; where the rich and poor shall meet together before the Lord who is the Maker of them all. Such a church does not need to be taxed; it belongs to God and not to men. All human ownership is lost sight of, and the tax-gatherer might as well lay his hand upon the gold of the temple or the gift upon the altar. If we have churches which men build for their own honor, where they may gather with their families to be charmed with the strains of music and of eloquence, those are places of entertainment, belonging to those who build them. By all means let them be taxed, with the lecture hall and the academy of music. There is danger that our political logic, which drops out the thought of God and of his rights, will degrade our whole thought and bring down our religion and our worship to the condition of a mere human arrangement. A revival among the people of the

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sense of God, and of his claims, would settle many of these problems which our social philosophy works upon in vain.

So, again, under this principle of duty to God and to mankind, many questions of our social life would find a solution. The subjection of the great interest of property to the claims of God and of man, would be a grand achievement, fraught with most beneficent results. Around this interest in our country many dangers gather, of which we are beginning to have a foretaste. The growing passion for wealth in the land is a force tending strongly to corruption. We are beginning to apprehend that no ordinary sense of personal character or honor is proof against its seductions. Then, again, the power of a vast fortune in the hands of a selfish and ambitious man is something which we are learning to dread. This danger is of recent origin, but no one can tell whereunto it may grow. But more threatening than all is the tendency to social disorganization in the struggle between labor and capital, breeding distrust between the rich and the poor, making enemies of those whom God designed to be mutual helpers and friends. This danger, it had been supposed, could scarcely arise in our free country, where the same opportunities are open to all, and where social conditions are determined by each one's personal character and force. But the evil is upon us, and its growth has been rapid and alarming.

For all these evils and dangers there seems to be one remedy; namely, to bring the limitations of duty to bear upon the idea of property rights. Let the truth be enforced, that what we own is ours only for the best and highest uses. Human law rightfully gives us the control of our property as against any other claimant. But the higher law requires of us to use every dollar in the service of God and of mankind. The advantage which the rich has over the poor is in the added power for good which his wealth confers, not in the privilege of self-indulgence. The law of Christ's house is that it is required of a man according to that he hath. From him to whom much is given, much will be required. The Gospel right of property is the right of greater service.

We have many examples in the land of Christian men who hold their property under this sense of responsibility, who only need to know where it will be most useful. There are many others who acknowledge the obligation in words, but are never able to discover to what object they can wisely give. But there are multitudes who count themselves followers of the Master, who, if the Saviour should

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bring to bear the test which he once applied, would go away sorrowful, and leave us to the reflection, "How hardly shall they that have riches enter into the kingdom of God." But the difficulty is not with the rich alone, or chiefly. The great body of Christian people need enlightenment and a new departure upon the great duty of consecration of property and of life. The idea of the religious life needs to be extended to cover all human interests and activities. The young man entering upon the pursuit of property should no more contemplate his own ease, or self-indulgence, or personal aggrandizement, as his object, than he would contemplate apostasy from God. The idea of being rich for the advantages it brings, aside from greater usefulness, is not a Christian idea; and with the idea of duty in the Church as the characteristic feature of the Christian life, such a thought would be indulged only as a conscious sin. The young man who accepts a call to missionary work on the frontier or in foreign lands is popularly supposed to have reached a higher consecration than the average Christian life requires. No such theory may be held forth among us, but such ideas prevail to a wide extent, and the result is a sad depression of the Christian standard. It is only by a special and rare experience that the young men in the Church settle the question of their life-work by the simple test of usefulness and duty; and if a young man is found pondering the question in this view, it is regarded as a case of unusual piety and he is directed at once to the ministry. And if an older man begins to inquire how he can do the most good with his property, it is accepted as evidence of special growth in grace,—a ripening for heaven. It is apprehended that he is not long for this world, and he is recommended as a proper person to receive a visit from the secretary of a benevolent society or the president of a Western college. It is an encouragement and a blessing that such men are found here and there through the churches; but why should not this be the rule of Christian character instead of the rare exception? Why should not a manifest departure from this principle be as much out of place in the Church of God as open immorality? Such a recognition of duty, on the part of Christians generally, would control the idea of property in general society and bring the wealth of the land under contribution to the general welfare, and thus many of the difficulties which gather about this property interest and threaten the peace of society would vanish at once. The consuming passion for wealth would be quenched, because the wealth acquired

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becomes a responsibility, a means of beneficence and not of self-indulgence. All wholesome motives for its acquisition would still remain, and industrial enterprises would not be arrested, but rather promoted. If no more whiskey should be produced in the valley of the Ohio, and no more tobacco in the valley of the Connecticut, the world would thereby suffer no detriment.

Let me not be misunderstood as proposing to displace religion with any outward duties or reformations. The proposal is to extend religion over these outward relations and responsibilities, and give them their true place in duty to God and to man. It is to widen the scope of religion, and extend it to every human interest, and to make men feel the pressure of its obligations by bringing it to bear upon their every-day life.

The late temperance revival has been a revival of religion. The motives relied upon have been those which religion affords; the instrumentalities, prayer, reading of the Scriptures and sacred song. The statement has been widely published, on what authority I do not know, that of two hundred and eighty-one saloon-keepers, in a district of Southern Ohio, I think, who have been induced to relinquish the traffic and sign the pledge, two hundred and forty-two have been converted and united with the churches—an illustration of the effectiveness of an appeal to duty upon men in the ways of sin. Both religion and the cause of outward reform will be helped by this union of forces.

Time fails to suggest the application of the principle to the various interests of society, and to show its beneficent working. The field is vast, the demands are pressing; and it will prove a blessing to religion and its friends to undertake the work in its various and multiplied relations.

Such applications of the principle of religious duty to all the relations of life, might here and there result in violent movements, possibly in some fanaticisms; but the best safeguard against religious fanaticisms, is for the Church, in the spirit it maintains and in its organic movements, to take the lead in all social reforms. It is the sluggishness and reluctance of the body of the Church which give fanaticism its power. The pervading spirit of duty will prove a quieting and restful force in the land, and such a force is one of our present wants. Our national character has been formed under a declaration of *rights* thrust upon the attention of the world. Society has become restless and unsettled in pushing for a hundred

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years those somewhat vague generalizations to their last logical result. It would be wholesome to let this aggressive idea of *rights* lie dormant for a time, and bring to the front the correlated but more generous idea of *duties*, and thus harmonize our politics and our religion. The practice of duties for the next hundred years will shed abundant light on these questions of rights.

But will a religion of duty take a strong hold upon the American people? Is not duty in its own nature harsh and repulsive, and even opposed to the Gospel idea, which is a religion of love. Do we not present religion in its most repulsive features when we represent duty as its cardinal principle?

But the very essence of the love which the Gospel requires is duty, obedience, fidelity to all righteousness, love to God and to man—love to enemies as well as friends. No sentimental exercise will fulfil these conditions. It is consecration of heart and life, a voluntary, responsible love, and not a mere impulse or emotion. From these stern conditions we have no right to abate, and the religion which dispenses with them is not the religion of Christ. His stern test is now, as in the days of old, "Except a man forsake all that he hath, he cannot be my disciple." Religion is not to be made attractive by being made easy. Men do not believe in an easy religion. No such scheme can take a strong hold of their hearts. They need a religion that is worth living for, and dying for, if need be,—a religion in the presence of which all other considerations are as nothing. A religion of duty, of self-sacrifice, is attractive to the human soul. All sentimental enjoyment is poor and mean compared with the satisfaction which comes with the consciousness of duty done. Our duties and responsibilities are our highest privileges.

There are no people on the face of the earth more susceptible to the call to duty and self-denial than the American people. Though often charged with being controlled by a grovelling, utilitarian spirit, they have, even in these later years, responded to duties which involved the sacrifice of life and fortune, as few have ever done; and the response brought with it a blessing. Multitudes, to whom life had before seemed a mere round of sensations and enjoyments, rejoiced to be excused for a season from its frivolities, and accepted the privilege of work and sacrifice. Their life was elevated by the great opportunity. It was a costly blessing, and we may well hope that the Lord has few such in reserve for us. But the

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religion of Christ makes our every-day life such an opportunity. Our daily duties we are permitted to render as a service to the Master and to his people. Such a conception will be welcome to many hearts, and the religion which can lift them above a selfish and frivolous life, and give them a work worthy of their powers, will take a strong hold of the American people.

This, then, is the result of our inquiry: We need a religion with a simple and reasonable theology, gathering about the great central fact of God in his personal natural and character, ordering and governing the world upon the self-evident principles of reason and wisdom and love—a Gospel which presents the Immanuel in his personal character and work—the Cross of our Lord Jesus Christ, the highest manifestation of God's wisdom and fidelity and love—a Saviour who is "Head over all things to the Church," a living and present Saviour as he is set before us in the sacred record; and a Christian life in which obedience to the Master is the grand ideal, and consecration to all duty the outcome; in which responsible character is first, and emotional experience secondary, as a test of genuineness. In short, we need the old Gospel in its simplicity and power, divested of the theological bewilderments which have gathered about it, and brought home to the soul with all its claims and motives and inspirations.

Brethren and Fathers of the Council: These suggestions are offered for what they may seem to be worth. The presentation is necessarily incomplete, and, in parts, perhaps, liable to be misunderstood. If there has been any appearance of speaking by authority, or the affectation of superior insight, you will pardon it in view of the fact that the topic assigned imposed the duty of *prophesying*.

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UNDEVELOPED POWER IN CHURCHES AND IN INDIVIDUALS.

By Rev. AUGUSTUS F. BEARD, of Syracuse, N. Y.

Christianity primarily contemplates man in his individual capacity. In all the varied contents of the revealed Word, there appears the thought of individual failure and accountability. It speaks to every man, as if he were the only man. Each soul is to be born again, and is to say, "I live; yet not I, but Christ liveth in me." The Divine indwelling is not for multitudes, but for persons. A Christian is born into the kingdom of God to personally reproduce Christ in spirit and in character.

But this means that he shall make others conscious of the reality of his religion, and of their need of it. He becomes a witness and interpreter. He gathers all the forces of his life into a unity of contribution. He puts this one purpose into every purpose, that others shall come to a knowledge of the truth. Hence we have the *Christian Church.*

To love Christ is to be in sympathy with those who love him. The Church, therefore, means combined believers, who do not lose personal responsibility, but who collect, concentrate and diffuse it. The early disciples accepted it as a necessary truth, that discipleship means fellowship. They were instructed to "stand fast in one spirit, *striving together*, for the faith of the Gospel." And historically it is true, that the Churches of Christ have ever been the centre and nucleus of common religious interests. In them the dominant forces of Christian life have ever received their inspiration; and from them has come the impulsion of all vital religion. Whatever Christianity has attained is due in chief measure to the fact, that God has ordained that the powers of individual Christians should be combined.

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And, since what is true of Christians in separate capacity is true of them in organic connection, it will not be needful, for the purpose of this paper, to draw a sharp and dividing line between individual Christians and Christians related in their churches. The spiritual character of a church is as the character of its combined membership. It has a unity and quality, according to its aggregate. We may speak of Christian character and church membership, therefore, in identical terms.

The purpose of the individual and of the Church is one. It is to be conscious of the love of Christ, and to make others conscious of it. It is to bring all thinking and all living into harmony with the thought of God and the life of Christ. This is the Divine intent, and the Christian's acceptance of it.

Let us now bring the general thought and practice of Christians beside the theory. We speak first of the thought, for life follows the thought. In the world's thought has been the world's life. And the world has been heretofore very slow to receive the Gospel, because much of the thinking within the churches has been a counteracting power to the development and efficiency of Christian life. The great majority of Christians have never given to the world worthy evidence of a profound and absolute conviction of the truth of the principles to which they have subscribed. The average thought of Christians concerning God, concerning life, concerning the revelations of God, have been, from early days, to no small degree inconsistent and unconvincing. The first sin was rooted in a disbelief of the word of God; and from then until now unbelief has outweighed the faith of implicit reliance.

This is emphatically true at the present time. The influence of a pervasive and powerful modern literature is such as to beget questionings. This literature largely rejects the doctrines of our faith, and casts distrust upon the sure word. Much of the so-called advanced thought, even when not hostile to God's word, has at least a tendency to turn the mind from a devotional spirit; while no little of the scientific thinking is openly unfriendly to our views of religion. Much more, which does not oppose Christianity openly, yet infects and weakens it furtively. The influence of this diffusive literature is contagious. The people catch enough of the spirit of it to be in a condition of unsettled and shifting opinion. A doubting thought crowds upon a reverent faith. Thus the truths of revelation are made subject to current disbeliefs; and the authority of

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revelation, while it is acknowledged in part, is not received by great numbers as ultimate and decisive. The natural is permitted to contradict the supernatural, and that which in theory is accepted as absolute authority is in practice questioned. So faith loosens its grasp, Christian faith grows scholastic and cold, and Christians find themselves in a world of opinion.

The truths of inspiration, the once accepted doctrines of the Bible, and even the standards of life, are again in the crucible and are held in solution. The truths which have been considered settled are not unchallenged by Christians themselves.

Every careful pastor who knows the thought of his people, knows that they are not the few among them who are troubled with doubts and hindered by questionings. "Help thou our unbelief," is a common cry. There is a general and fearful spirit of mistrust, mingled with sincere desires to know what the truth is, and where.

> "They stretch lame hands of faith, and grope,
> And gather dust and chaff; and call
> To what they feel is Lord of all;
> And faintly trust the larger hope."

But all this means that these cannot manifest a power which is impossible to minds not in a high state of conviction.

If there is to be spiritual power there must be habitual, sincere and earnest convictions in the soul.

A general assent will not do. Truth must possess the mind and heart. For convictions men will live, and suffer and die.

But it is possible to have opinions without permitting them to greatly disturb ourselves or others. And when Christian truth is held with apologetic thought, the conditions are inconsistent with those profound convictions, from which are born consecration and sacrifice. In this way Christians and churches are shorn of power.*

We may look next within the Christian churches with specific

* Meanwhile the gospel is *losing its hold on great multitudes* in lands nominally Christian. There have been free-thinking and sceptical periods before; but never since the days of Christ, have so many on philosophical, or historical, or scientific grounds, and, for the most part, without scoff or scorn, rejected his authority. Just as the conquest of the world seemed to be in the hands of the Church, came this new dark cloud of unbelief to dishearten many minds, and to fill with apprehension the most thoughtful.—*Ex-President Woolsey, New Englander*, Vol. xxxiii: No. 4.

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reference to the attitude of thought and practice, in which the majority of Christians stand before some of their chief doctrines.

"In the cross of Christ we glory." It is our doctrine that sacrifice is the highest, most exhaustive, most satisfying expression of love. We see this in the whole order of things as God's love appears. In the kingdom of nature we behold it. Said Paul, "That which thou sowest is not quickened except it die." Nothing rises into that which is higher but by obedience to the law of sacrifice. Nature is packed through and through with illustrations of this law of God's love. This love, however, found its completest working and its grandest exhibition when Christ gave himself to man, at the expense of everything dearest to the heart of God. This was love's ultimate expression. As such it has been accepted as the chief doctrine of our religion. We see the power of this, at times, when self is renounced for that which is higher than self. We see it in the love which burns to give itself away. We see it when it uplifts souls into heroic sufferings and self-denials; when love's sweetest food is to rise to God's thought, counting nothing dear which can give expression to the love. We see it when persons give themselves, not for reward, not for appreciation, not for praise, but because love consumes all lesser good, upon the altar of sacrifice.

It is the personal reception of this great doctrine of God, and truth of Christian experience, that makes missionaries, and martyrs, and self-denying ministers, and self-denying Christians.

Those who are ready to follow where God's love leads, are they who tread under their feet a religion of personal comfort and personal ease; who live for Christ's sake in very truth.

Now this is our doctrine. To it Christians and churches subscribe. We contend for it. And the very great majority of professing Christians are seeking to dodge the practice of it every day. There is not too much thought in the churches of the good to be received. There is certainly too little thought of the service to be rendered.

For example, the numbers are not few in all of our churches who habitually, in their personal testimony, degrade the very church services which they, as Christians, have consented to appoint. They agree that the Spirit of God has a particular ministry in teaching and comforting assemblies in the courts of the Lord's house as they are moved in song, in prayer and in thought. But

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there is a common unsteadiness in church attendance, and much choice in favor of self-indulgence. The presence of Christians at their churches is their testimony concerning the truth that it is the word of life; and this testimony has often such feeble expression that it is by no means impressive upon the world. As the world looks on, it may well doubt from the witnessing the fitness of the truth and the methods of Christ to meet its needs. Then, again, how many churches cannot find more than two-thirds of their enrolled members? and how few can rely upon one-half of those whom they can find for any earnest, self-sacrificing constancy in religious work? Examine our catalogues and discover how many of the brethren are reliable in the "prayer-meetings" to contribute to their power by their presence; and what a meagre number contribute by active preparation to the power of their church. I am aware that hasty statistics are the parents of many wrong calculations; nevertheless, figures may have their place in the examination of facts.

In the State of Maine, last year, there were reported *one hundred and forty-five* churches which received no additions whatever by profession. And the total average of the churches in that State for the year is one addition for every *thirty* members, which is less than *three* additions to a church for the year.

In the State of Connecticut, during last year,—"a year of more than usual prosperity in the churches,"—*one hundred and twelve* churches, with twelve thousand eight hundred and ninety-eight members, received no members by profession. The total average, including all the churches in this State, is one addition to every *thirty-six* members, or four additions to every church for a year.

The ratio of admission in our churches in the Western States is higher; the total average for all of the Congregational churches in the United States for the last *sixteen* years being one addition a year for every *twenty-two* members.

These are the results, with the assistance of our family religion, of our Sabbath-schools, our preachings and our prayers, and they may indicate, in this direction, at least, the practice of our churches in personal sacrificial service, and may throw their measure of light upon the question of the degree of undeveloped power.

Let us next examine the thought and practice of Christians with respect to this same chief doctrine of our religion, in *the way of benevolence.*

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We consent in our confessions that one who has truly learned the meaning of Christ's life will count it all joy to be a steward of the manifold grace of God. We believe that in the Mosaic dispensation God taught his people their lesson of consecration and stewardship by definite rules. To make it impossible for them to err, he ordained their systematic and invariable rendering. But when Christ came, he taught in himself what Christians are to think and feel with regard to themselves and their worldly goods. In Jesus Christ we have a more emphatic lesson than they of old. The demand now is also greater, since on our hearts we carry the world. Likewise our ability is greater.

But what are the facts? When the exigencies of the Christian churches and the demands of a spreading Gospel call for a sacrifice, not fitful and inconstant, but systematic and steady, what proportion of the membership are interpreting the principle of sacrifice as plainly as did Israel of old? Our self-indulgence misrepresents the sacrifice of Christ. If our churches had the love which begets sacrifice, and the sacrifice which in turn quickens love, the benevolences of the churches would be increased within one year fourfold. Not much advance has been made within three thousand years in the *spirit* of sacrifice which characterized the people of the old dispensation. Their offerings, when called for, were cheerful and sufficient. In whatever direction they sinned, they did not sin in their rendering. Moses said, "Whoso is of a willing heart, let him bring an offering."

How often the Moses of to-day would institute some roundabout device, so that the people should be trained not to surrender anything to God for love, but rather to give so much for so much. It is impossible to measure the loss of power which has come to Christians and to churches, by their hiding out of sight their great central doctrine in the contrivances which have been in fashion, and which are used to extend the outward prosperity of the churches, or to meet the costs of their administration, and even to raise funds for benevolence. Christians are educated away from this lesson of Christ. Arrangements are substituted to cajole out of Christians what they would not render on principle. For the constraining love of Christ is placed the wretched education of fairs and festivals. These may be well enough in their place and for a purpose; but never well when they place—as they so often do—the Church in a degraded position before the world.

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That which has the ability to be the dispenser of a Christ-like charity to the world is not to put itself in a false position in replenishing its exchequer by the tricks which appeal to no Christian principle, and which bring the churches before the world as objects of the world's charity, not to say contempt. Let the churches correct their unapostolic systems of church finance and commerce, and this would not only relieve our missionary boards of hundreds of churches, now to some extent dependent, but it would also assist to correct the great and growing evil of the instability of the ministry, and the frequent changes which come from the discouragements of an embarrassed treasury. Churches that now cry for aid would assume their own support, and appropriations now made to them would go to the development of new enterprises.

How many are the churches which ignore the law of sacrifice to sustain and promulge the Gospel, and are driven thereby to the expedient of seeking a pastor with primary reference to church finances! How many strong, true, educative ministers, whose permanency in the pastoral relation ought to be a power, are degraded through a sordid and unchristian view of church support! They may possess genuine spiritual power; they may be able and apt to teach; but because there is a pecuniary crisis, there must be a change in order to wheedle the needed money out of the world. The world may give in this way, but it is not without an implied consideration.

If the churches desire power, they must not depend upon their alliances with the world. To be aggressive, the churches must be free. To be involved by secular aid is to tie hands and feet, and to cripple power.

Let Christians take the *spirit* and the *methods* of Christ, and they will be animated with a new inspiration. To consent to the position of beneficiaries from the world, is to be infected with moral weakness. The spirit of sacrifice is not developed, and the kingdom of God waits.

Perhaps a glance at the average annual benevolence for all the great coöperative causes, which appeal in the name of Christ to our Congregational churches, may assist to the truth in this matter.

It may be presumed that the larger portion of Christian benevolence goes through the agencies of the Church, since Christians believe that the world is to be saved in the way of God's appointment, by the regeneration of the world, and by no other means.

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But this benevolence, which passes through our churches to save the world, does not average one cent a day per member. Suppose this, however, to be only one-half of the sacrifice made for Christ in the way of benevolences, and that fully as much more is truly devoted to Christ out of the Church methods as within them, even then the average sacrificial offerings of Christians would probably not be two cents a day per member; while to this average the churches are raised by the generous sacrifices of a few, who think and live sacrificially.

These, however, present no unattainable ideal for all. If the many should think and feel as the few, the power of the churches in the way of *benevolence* would be unmeasured. But the property of Christ is not yet consecrated to Christ.

Finally, to complete one view, we may interrogate the general Christian life and practice in its contact with the world, for whatever testimony it may give concerning the measure of power in this direction.

Nor here would I be understood to question the fact of much earnest piety in the world. They are not few who walk as the justified children of God. There is much aggressive Christian work. There is no little noble daily illustration of the love and life of Christ. In the person of his disciples, Christ is now at the carpenter's bench, among the fields of corn, on the journeys by the way, and in the varied scenes of social life. The world is certainly moving to the verification of the promises of Christ. The cause of Christ was never so strong as it is to-day, and discouragement is not a child of faith, nor of intelligence.

At the same time, when the churches have indeed great reason to rejoice in their relative usefulness, and in the surety of the Divine promises, it would be folly for them to close their eyes to serious blemishes, to manifold hindrances, to undeniable inconsistencies, and to defective instrumentalities.

While many Christians and churches now, as compared with what has been, may be doing much, yet, as compared with their light, their call and their possibility, the majority are doing very little.

Not a few have perceived the love and truth of God, and are earnestly exemplifying this love and truth. But among the great majority of professing Christians, there is confessedly a lamentable unsteadiness in Christian witnessing. The conscience of the great

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body of Christians is not true to the real meaning of their covenants. Holy responsibility is largely shifted off, upon pretences which are weak and frivolous, and the testimony of the majority of professing Christians is not impressive for the truth upon the world. It is sadly visible that there is much religion of personal comfort, and that faith in the unseen has apparantly accepted among great numbers a very selfish partnership with things seen and temporal. The Christian religion is weakened in the worldliness of multitudes of its professors. They assent to statements of truth which they do not vivify. Religion is accepted as a theory to be preached rather than as a life to be manifested.

Much of what is called Christianity does not antagonize with what Christ called the spirit of the world. There is a very common consent to that which Christ opposes. There are treaties of peace where Christ has declared war. The average church member is not in the same attitude of thought or feeling with respect to life that is taught by the standards which by profession are received. The kingdom which Christ came to establish, and the life which he exampled, are in their spirit and direction unmistakable, but the common Christian life is not positive in the same direction. The mind of Christ is not truly revealed in the average Christian life. The purposes of the Gospel are counteracted and hindered by the aims, alliances and maxims of the majority of those in whose hands are the interests of the cause of Christ, and in whose testimony the world finds comfort for a life not born of God. And it comes to be that the distinctions between a Christianity which passes current and a highly cultivated and prudent paganism are by many not very clearly perceived. It is not all so. There is consecration. There is determination. There is concentration. Hence the churches have power. But with respect to the full efficiency of Christian life, they are few who have large or worthy views of it, while the greater number seem almost oblivious to the extent and meaning of their holy calling.

The world quotes the common expression of Christianity as an argument against the truth itself, and the "power" that inheres in the truth is robbed from its place. The faith which might remove mountains, scarcely lifts a hundred-weight, and the world is not convinced. You will permit me to quote, in confirmation of this representation. It is from the last "report on the state of religion,"

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published by the vote and with the sanction of the Congregational churches of Connecticut. It says:—

"We have sought the testimonies of men of sound judgment and wide observation; and the results are by no means such as should cheer or satisfy the people of God. While most, if not all, believe that the members of the churches, on the average, stand higher than men of the world, in commercial integrity and honor, nearly all admit that the difference is not such as should be manifest; and there remains the conviction that there is much cause for lamentation and alarm.

"It cannot be doubted by earnest believers that the grace of God will produce practical integrity, probity of character, unstained, invulnerable honesty. 'The righteous is more excellent than his neighbor.' The purpose of God 'to purify unto himself a peculiar people, zealous of good works,' must be sustained in the realities of social and commercial life; and the Church must exhibit the facts, or one of the grand and scriptural evidences of regeneration fails. But however it may be with regard to real piety, professed piety and honesty in business do not now have a common measure in our churches."

Here, you observe, is charged more than a general worldliness; more than a failure to rise in actual life to a worthy interpretation of the spirit of Christ; but there is a painful acknowledgment that there is existent a powerful counteracting force, "too great to be unnoticed, and far beyond all bounds which charity can allow," not only in the views of life, but also in the practice of principles, which are positively hostile to the kingdom of God. How can the churches be only powerful when, by our own confessions, the world may say, "Physician, heal thyself"? The greatest hindrances to the evangelization of the world are not outside of the churches. They are within them.

So then, when within our churches the revealed word itself is held largely subject to doubts and questionings; when opinions come in no small degree to take the place of absolute convictions; when by the majority the alphabet of sacrifice is unlearned; when personal service is generally put off upon a willing few; when churches are represented at their prayer-meetings by small fractions of their membership, have we any right to predicate a worthy power?

Thus the question, *What is needed to develop the latent* power in Christians *and in churches?* has in great part answered itself.

If we discover the true condition, and the causes by the existence of which power is lost, we have taken an important step towards the removal of the failure.

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It will be seen that what is needed for the development of the desired power is not what is often sought.

It is not more organization, nor different organization. Our churches are organized, arranged and officered by a Divine wisdom. Churches ultimately must lose which trust to the substitution of any methods to save, for those which are divinely appointed. Mistakes are constantly made here. Failure has thought it might be converted into success by accommodation of methods and by novel appeals for popular regard. Some have thought to secure the needed power by exchange of the methods of the Gospel for more attractive appliances. But the Christian religion works hard for its final overthrow in this way. There is no patent right to develop Christian power. Novelties to captivate men into religion become common. Machinery wears and breaks, and the last state of the church which invests its energies in contrivances is worse than its first.

We may not look, then, to temporary expedients. We may not expect permanent strength from any artificial measures.

Organization is not power. Energization is power. No plans can develop life. Life will develop plans. Methods will vary with places and exigencies, and they will be channels of power, but cannot create it.

There is but the one way to develop genuine power, and this is to develop in souls the "mind of Christ." This first and last, and until it shall be accomplished. The work begins, practically, with the ministry. The whole tone of Christian thought and life needs to be changed. Let there be faithful preaching to this end, *to the Church. The preacher for the Church and the Church for the world* is, I think, the Divine way to save. Indoctrinate the Church in the fulness, breadth and symmetry of the truth, until there shall be faith in it and in its fitness for its purposes, and until the *convictions of the Church* shall impress the people. Right practice comes only from right belief, and a true faith will not fail in true works. In this way the Church is to reach out to save. In this way we shall preach to the masses. The first work is with the Church. If there is light there it will go everywhere. But if the light there is darkness, the darkness is very great. Make the tree good and the fruit shall be good. The great doctrines of the Bible,—the great distinctive, underlying truth,—may safely have greater prominence. More from God and less from man, would bring power. It is the word of God,

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and not human philosophy, which is mighty to the casting down of strongholds. Let the great doctrines be seen to have fundamental relations *with all life*, and there will be increased faith in them.

And we may be sure that we lose power in the forgetting this, to seek to save ourselves by reforms, which are simply reforms. Our work is to renew. If the churches can truly see this, can truly believe their Bible, and see what this belief involves, and will not flinch from the issues which this belief presents,—then the question how to bring the churches into full service, and how to employ all its forces, will cease to be a question. This will solve in our churches the unsolved problems.

As a matter of fact, then, our prayer-meetings would not be meagre apologies, seeking to plead the promises, against the general testimony of the Church. Then religious instruction would receive a new impulse in the home. The Sabbath-school would become an enlarged avenue for usefulness. It would have the presence of the pastor, the church officers, and, to a great extent, of the membership; and no church could live through a solid year without recording conversions. Then churches would be in condition to care for their converts, as largely now they are not; and much power would be secured which now is lost. The sense of personal responsibility would be greatly increased and quickened, so that the united activity would seek constant expression. There would be an increase of holy wisdom, and thus more "effectual working." Members of churches would generally feel the deep interests of partners in holy service, which interest now is felt by a comparative few. The feeling would then obtain that no subordinate or secondary means should be neglected which promised either a development of power, or a wise use of it. Hence responsibility would not be delegated to a chosen few. The officers would not be wheel-horses, "ordained for life" to do all the thinking, planning and working for the church. There would be provision for frequent rotation in official positions, that all power should be educed and utilized. There would be such a cherishing of personal responsibility in various church relations, that all methods which were found to beget a general sluggishness, while the activities of a few were called forth, would be quickly changed for those which should, first of all, encourage in every one personal faith, personal holiness and personal service.

There is danger in churches of disregard of individual power;

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and there is insufficient recognition of the power of personal holiness, which is power everywhere. While there may be great efficiency by classification of duties, by associated work, it will not do to trust to these as of greater value than the personal holiness, which may do its work with less observation, but which saves everywhere it goes. A church, therefore, under the instruction of the Spirit of God will never put responsibility off from its individual members. It will look for wise methods for a common development. In its social life it will seek to break down the barriers of social caste, and in the presence of the higher distinction social stratification will increasingly disappear. There will come in this way the truer meaning of fellowship, and as this kind of Christian life shall go into the life of the world, the world will more feel the kindly presence and "power" of Christ in the person of his disciples. Where now the life of the world goes into Christian life, the Christian life should go into the life of the world, which would be more ready to receive the supernatural truths which found confirmation in supernatural lives. This is power. We may conclude that no church thus realizing its charter would permit any disregard of temporal interests to stand as hindrances to spiritual power. It would the rather realize that much of the spiritual welfare depends upon its right business management. The community feels the strong hands of those churches that are well managed. The pulpit feels it. The church feels that the pulpit feels it. Thrift is helpful. A consecrated church does not set a bad example to the world in honesty and prompt meeting of obligations; and a consecrated church will not rest easy in debt. It will know that a church embarrassed loses "power." Debt fixes attention upon itself. It consumes. It discourages. It paralyzes benevolences. It is quoted against the claims of Christian charities. It stands in the way of earnest aggression. Every nerve in the church soon becomes sensitive to it. Brakes are on all the wheels of progression. There is unmeasured loss.

But the indwelling of the spirit of Christ, through the power of the spirit of God, is a power in every relation. It is to Christian life what the sun is to the earth. It enlightens. It quickens. It vivifies. It cheers. It destroys what is noxious and destructive. It quietly and constantly purifies and saves. This abiding indwelling will convert the faculties of Christians into power. Their

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knowledge will be power. Their speech will be power. Their opinions will become convictions, and will be power. Their property will be power. Their sacrificial lives will be power. Their union in related service will be power. Their prayers will be power, and the churches of the Lord Jesus Christ will overcome the world in "the demonstration of the Spirit *and with power*."

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SECRETARY'S STATISTICAL REPORT.

To the National Council:

In accordance with the Rule which requires that the Secretary shall "present at each triennial session comprehensive and comparative summaries" of the statistics of the churches "for the three years preceding," I respectfully present the following tables, and notes appended.

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I. General Summaries, 1871–1874.

Collected.	Printed in January.	CHURCHES.							MINISTERS.						CHURCH MEMBERS.			
		With Ministers.			Vacant.			Total Churches.	In Pastoral Work.			Not in pastoral work.	Total Ministers.	Foreign Missionaries.*				
		Pastors.	Acting Pastors.	Total.	Sup. by llc., etc.	Not Supplied.	Total.		Pastors.	Acting Pastors.	Total.				Males.	Females.	Totals.	Absent.
1870	1871	903	1,438	2,341	129	651	780	3,121	901	1,269	2,170	928	3,098	99	101,901	200,927	306,518	36,590
1871	1872	930	1,505	2,435	153	614	767	3,202	931	1,287	2,218	906	3,124	105	103,470	204,061	312,054	39,147
1872	1873	925	1,562	2,487	134	642	776	3,263	925	1,327	2,252	949	3,201	100	105,804	207,614	318,916	41,787
1873	1874	893	1,608	2,501	169	655	824	3,325	898	1,396	2,294	944	3,238	115	106,991	208,575	323,679	42,660

* Additional to "Total Ministers."

Collected.	Printed in January.	ADDITIONS. THE YEAR PRECEDING.			REMOVALS. THE YEAR PRECEDING.				BAPTISMS.		In Sabbath Schools.	BENEVOLENT CONTRIBUTIONS.	
		Profession.	Letter.	Total.	Deaths.	Dismissed.	Excom.	Total.	Adult.	Infant.		Churches reporting.	Amount reported.
1870	1871	13,501	11,636	25,137	4,400	10,090	626	15,180	6,335	5,134	361,465	2,341	$954,555 76
1871	1872	13,271	10,969	23,343	4,701	9,799	784	15,284	5,797	5,262	368,967	2,487	1,150,814 19
1872	1873	13,945	10,746	25,394	4,785	10,252	729	15,766	6,373	4,703	371,100	2,426	1,305,873 58
1873	1874	13,216	11,312	24,620	5,294	10,003	836	16,138	5,871	4,570	372,554	2,396	1,213,816 00

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II. Summaries at Three-Year Intervals.

Collected.	Printed in January.	Churches.		Ministers.		Church Members.	In Sabbath Schools.
		With Ministers.	Total.	In Pastoral Service.	Total.		
1858, ...	1859, ...	1,837	2,369	1,746	2,409	235,369	207,815
1861, ...	1862, ...	2,097	2,555	1,941	2,678	255,034	246,178
1864, ...	1865, ...	2,102	2,668	1,896	2,798	262,649	277,398
1867, ...	1868, ...	2,149	2,825	1,996	2,877	278,362	313,430
1870, ...	1871, ...	2,341	3,121	2,170	3,098	306,518	361,465
1873, ...	1874, ...	2,501	3,325	2,294	3,238	323,679	372,554

III. Annual Changes, 1871–1874.

Collected.	Printed in January.	Churches.			Ministers.									Gain in Sabbath Schools.	Benevolent Contributions.	
					Pastors.					Died.						
		New.	Dropped.	Gain of members.	Ordained.	Installed.	Died.	Dismiss'd.	Ordain'd without installation.	Pastors.	Acting Pastors.	Without change.	Total.		Increase.	Decrease.
1870	1871	124	46	6,156	47	104	10	130	40	10	*	47	57	4,963	–	$31,459 51
1871	1872	141	60	5,536	50	121	6	125	48	6	–	39	45	7,472	$196,258 43	–
1872	1873	128	67	6,862	43	119	11	121	52	11	–	45	56	2,163	155,059 39	–
1873	1874	144	82	4,763	56	111	10	130	60	10	13	38	61	1,454	–	92,057 58

* Included in "without charge" until 1874.

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IV. Triennial Comparison by States.

States, Etc.	Churches.				Church Members.				In Sabbath Schools.			
	1871.	1874.	Gain.	Loss.	1871.	1874.	Gain.	Loss.	1871.	1874.	Gain.	Loss.
Alabama,	3	5	2	–	83	258	175	–	325	630	305	–
Arkansas,	2	0	–	2	71	0	–	71	0	0	–	–
California,	52	62	10	–	2,342	2,770	428	–	5,156	5,964	808	–
Colorado,	6	7	1	–	138	237	99	–	178	329	151	–
Connecticut,	290	295	5	–	49,189	49,758	569	–	48,576	49,761	1,185	–
Dakota,	4	10	6	–	56	182	126	–	110	380	270	–
District of Columbia,	1	1	–	–	265	353	88	–	1,141	750	–	391
Georgia,	4	8	4	–	211	429	218	–	710	655	–	55
Idaho,	0	1	1	–	0	10	10	–	0	125	125	–
Illinois,	244	243	–	1	18,680	20,670	1,990	–	26,153	24,373	–	1,780
Indiana,	26	23	–	3	1,181	1,240	59	–	1,429	1,491	62	–
Iowa,	197	217	20	–	10,422	12,279	1,857	–	10,429	11,144	715	–
Kansas,	60	109	49	–	2,250	3,873	1,623	–	3,410	5,595	2,185	–
Kentucky,	3	5	2	–	299	393	94	–	430	325	–	105
Louisiana,	12	10	–	2	985	902	–	83	681	542	–	139
Maine,	241	239	–	2	19,687	19,214	–	473	22,192	21,628	–	564
Maryland,	1	1	–	–	78	110	32	–	246	191	–	55
Massachusetts,	502	507	5	–	80,066	81,464	1,398	–	93,144	90,496	–	2,648
Michigan,	177	192	15	–	11,570	12,647	1,077	–	15,999	16,906	907	–
Minnesota,	70	81	11	–	3,289	3,855	566	–	4,175	5,439	1,264	–
Mississippi,	2	3	1	–	60	130	70	–	175	325	150	–
Missouri,	61	68	7	–	2,454	2,960	506	–	4,398	4,541	143	–
Nebraska,	23	58	35	–	571	1,387	816	–	768	2,004	1,236	–
Nevada,	0	1	1	–	0	20	20	–	0	105	105	–
New Hampshire,	185	188	3	–	18,589	18,424	–	165	22,635	22,032	–	603

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New Jersey,	16	20	4	–	1,836	2,407	571	–	3,083	3,675	592	–
New York,.	256	247	–	9	25,915	27,449	1,534	–	27,344	31,280	3,936	–
North Carolina,	3	5	2	–	51	156	105	–	447	645	198	–
Ohio,	201	211	10	–	17,000	17,961	961	–	19,937	20,166	229	–
Oregon,	8	9	1	–	465	485	20	–	779	845	66	–
Pennsylvania,	70	73	3	–	3,998	5,251	1,253	–	5,083	5,717	634	–
Rhode Island,	25	24	–	1	4,094	4,340	246	–	5,623	5,295	–	328
South Carolina,	1	1	–	–	193	240	47	–	145	325	180	–
Tennessee,	4	9	5	–	225	506	281	–	585	675	90	–
Texas,	2	3	1	–	26	230	204	–	110	195	85	–
Vermont,	199	198	–	1	18,756	18,426	–	330	20,219	19,751	–	468
Virginia,	4	2	–	2	47	90	43	–	200	266	66	–
Washington Territory,	1	3	2	–	27	49	22	–	65	30	–	35
West Virginia,	0	1	1	–	0	31	31	–	0	30	30	–
Wisconsin,	164	184	20	–	11,329	12,472	1,143	–	15,310	17,829	2,519	–
Wyoming,	1	1	–	–	20	21	1	–	75	99	24	–
Totals,	3,121	3,325	204	–	306,518	323,679	17,161	–	361,465	372,554	11,089	–

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The preceding tables will afford sufficient data for ascertaining the progress of our body of churches, so far as figures can tell it. The triennial comparison does not cover the three years exactly between the dates of our sessions, inasmuch as the combined statistics issued in any January were collected some months earlier. The latest report is, therefore, nearly a year old; but this will not affect their accuracy.

Churches.—The summaries show a *net* increase, in three years, of two hundred and four churches. The total number organized during the period was four hundred and thirteen, and two hundred and nine once on the list have been dropped. An examination would show that far the greater part of those dropped was in the newer (though not newest) States, and was in consequence of changes of population.

The *localities* of our churches may be grouped thus: In the New England States, 1,451; New York, New Jersey, and Pennsylvania, 340. Ohio, and to the Mississippi, 853. On the western side of the Mississippi, not including the Pacific States, 552. The Pacific, 75. The "South," not including Missouri, 54.

The *localities of the increase* of churches may be noticed. New England, already well covered by churches, shows the slight gain of 9. The four States of Iowa (20), Kansas (49), Nebraska (35), and Wisconsin (20), cover more than half of the increase. The Southern States (not including Missouri) gain 12,—being but one more than Minnesota alone, one-third of Nebraska, or one-fourth of Kansas.

Church Members.—The net gain is 17,161, an annual average of 5,720. The annual average of increase for the last fifteen years is 6,554. The present report does not come late enough to include the results of the extensive revivals of last winter. The *additions by profession* for three years are 40,432.

The excess of *additions* over *removals* ought to show a gain of 26,169. The large discrepancy of 9,008 unaccounted for is due to churches dropped, revision of church lists, etc.

As to the *localities* of gain in membership: New England, 1,245. New York, New Jersey, and Pennsylvania, 3,358. Ohio, and to and including the first tier of States beyond Missouri, 10,092. The South, 1,234. The Western Territories and the Pacific, 1,232.

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Sabbath Schools.—The increase, 11,089, is but moderate.

Benevolent Contributions.—These are imperfectly reported. They do not include large endowments given by particular individuals. The report of 1874 shows an increase over 1871 of $259,260.24. The figures include no home expenses. Of the $1,213,816 reported last year, $856,833.19 came from the New England States.

The Pastorate.—The number of churches supplied by Congregational ministers has increased by 160; the number not so supplied by 44. The number of installed pastors has slightly diminished, while the number of churches supplied by acting (or uninstalled) pastors has increased by 170, and those supplied by licentiates, or ministers of other denominations, have increased by 40. The increase in the number of ministers is 140,—a number which would be decidedly greater but for a more careful observance of the rule to enroll only those in pastoral work or members of some recognized body.

It will be noticed that a clear majority of all *ordinations* in this period were "without installation," that is, *not* as pastors. This decided change from old customs is worthy of attention.

During this period one State has been dropped from the roll; viz., Arkansas. It was included in 1871 only from a preceding year's report. Three States or Territories have been enrolled; viz., Idaho, Nevada, and West Virginia.

The number of *Theological Seminaries* is unchanged; viz., seven. In 1871, they had thirty-two professors; in 1874, thirty-five. In 1871, eleven lecturers; in 1874, sixteen. In 1871, two hundred and seventy-two students; in 1874, three hundred and twenty-seven.

The *Benevolent Societies* recognized by the Council are changed in one particular, viz. the *American Education Society* and the *College Society* have united.

Since the last session of the Council, a volume of the United States Census of 1870, containing church statistics, has been issued. As to the number of church organizations in several denominations,

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it differs decidedly from the published statistics of those bodies, and somewhat from ours. It also criticises our own issue. A careful comparison enables me to re-assert the general accuracy of our statistics. It is greatly to be regretted that the official government publication, so very valuable in many respects, should have its church statistics marred by serious errors, whose correction will seldom be known.

Respectfully submitted.

ALONZO H. QUINT,
Secretary.

SEPTEMBER 30, 1874.

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CONSTITUTION.

The Congregational churches of the United States, by elders and messengers assembled, do now associate themselves in National Council:

To express and foster their substantial unity in doctrine, polity, and work; and

To consult upon the common interests of all the churches, their duties in the work of evangelization, the united development of their resources, and their relations to all parts of the kingdom of Christ.

They agree in belief that the Holy Scriptures are the sufficient and only infallible rule of religious faith and practice; their interpretation thereof being in substantial accordance with the great doctrines of the Christian faith, commonly called evangelical, held in our churches from the early times, and sufficiently set forth by former General Councils.

They agree in belief that the right of government resides in local churches, or congregations of believers, who are responsible directly to the Lord Jesus Christ, the One Head of the Church Universal and of all particular churches; but that all churches, being in communion one with another as parts of Christ's catholic Church, have mutual duties subsisting in the obligations of fellowship.

The churches, therefore, while establishing this National Council for the furtherance of the common interests and work of all the churches, do maintain the scriptural and inalienable right of each church to self-government and administration; and this National Council shall never exercise legislative or judicial authority, nor consent to act as a council of reference.

And for the convenience of orderly consultation, they establish the following Rules:—

I. *Sessions.*—The churches will meet in National Council every third year. They shall also be convened in special session whenever any five of the general State organizations shall so request.

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II. *Representation.*—The churches shall be represented, at each session, by delegates, either ministers or laymen, appointed in number and manner as follows:—

1. The churches, assembled in their local organizations, appoint one delegate for every ten churches in their respective organizations, and one for a fraction of ten greater than one-half, it being understood that wherever the churches of any State are directly united in a general organization, they may, at their option, appoint the delegates in such body, instead of in local organizations, but in the above ratio of churches so united.

2. In addition to the above, the churches united in State organization appoint by such body one delegate, and one for each ten thousand communicants in their fellowship, and one for a major fraction thereof:—

3. It being recommended that the number of delegates be, in all cases, divided between ministers and laymen, as nearly equally as is practicable.

4. Such Congregational general societies for Christian work, and the faculties of such theological seminaries as may be recognized by this Council, may be represented by one delegate each, such representatives having the right of discussion only.

III. *Officers.*—1. At the beginning of every stated or special session there shall be chosen by ballot, from those present as members, a Moderator, and one or more Assistant Moderators, to preside over its deliberations.

2. At each triennial session there shall be chosen by a ballot a Secretary, a Registrar and a Treasurer, to serve from the close of such session to the close of the next triennial session.

3. The Secretary shall receive communications for the Council, conduct correspondence, and collect such facts, and superintend such publications, as may from time to time be ordered.

4. The Registrar shall make and preserve the records of the proceedings of the Council; and for his aid one or more assistants shall be chosen at each session, to serve during such session.

5. The Treasurer shall do the work ordinarily belonging to such office.

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6. At each triennial session there shall be chosen a provisional committee, who shall make needful arrangements for the next triennial session, and for any session called during the interval.

7. Committees shall be appointed, and in such manner, as may from time to time be ordered.

8. Any member of a church in fellowship may be chosen to the office of Secretary, Registrar, or Treasurer; and such officers as are not delegates shall have all the privileges of members, except that of voting.

IV. *By-Laws.*—The Council may make and alter By-laws at any triennial session.

V. *Amendments.*—This Constitution shall not be altered or amended, except at a triennial session, and by a two-thirds vote, notice thereof having been given at a previous triennial session, or the proposed alteration having been requested by some general State organization of churches, and published with the notification of the session.

Declaration of the Unity of the Church.

[Adopted in 1871.]

The members of the National Council, representing the Congregational churches of the United States, avail themselves of this opportunity to renew their previous declarations of faith in the unity of the Church of God.

While affirming the liberty of our churches, as taught in the New Testament, and inherited by us from our fathers, and from martyrs and confessors of foregoing ages, we adhere to this liberty all the more as affording the ground and hope of a more visible unity in time to come. We desire and purpose to coöperate with all the churches of our Lord Jesus Christ.

In the expression of the same catholic sentiments solemnly avowed by the Council of 1865, on the Burial Hill at Plymouth, we wish, at this new epoch of our history, to remove, so far as in us lies, all causes of suspicion and alienation, and to promote the growing unity of counsel and of the effort among the followers of Christ. To us, as to our brethren, "There is one body and one spirit, even as we are called in one hope of our calling."

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As little as did our fathers in their day, do we in ours, make a pretension to be the only churches of Christ. We find ourselves consulting and acting together under the distinctive name of Congregationalists, because in the present condition of our common Christianity, we have felt ourselves called to ascertain and do our own appropriate part of the work of Christ's Church among men.

We especially desire, in prosecuting the common work of evangelizing our own land and the world, to observe the common and sacred law, that in the wide field of the world's evangelization, we do our work in friendly coöperation with all those who love and serve our common Lord.

We believe in "the holy catholic Church." It is our prayer and endeavor, that the unity of the Church may be more and more apparent, and that the prayer of our Lord for his disciples may be speedily and completely answered, and all be one; that by consequence of this Christian unity in love, the world may believe in Christ as sent of the Father to save the world.

BY-LAWS.

I. In all its official acts and records, this body shall be designated as THE NATIONAL COUNCIL OF THE CONGREGATIONAL CHURCHES OF THE UNITED STATES.

II. It shall be understood that the term for which delegates to the Council are appointed expires with each session, triennial or special, to which they are chosen.

III. Persons selected as preachers, or to prepare papers, or to serve upon committees appointed by this body, shall be entitled to seats in the session in which they are to serve, without the privilege of voting.

IV. The term "Congregational," as applied to the general benevolent Societies, in connection with representation in this body, is understood in the broad sense of societies whose constituency and control are substantially Congregational.

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V. The Provisional Committee shall consist of seven persons by appointment, with the addition of the Secretary, Registrar, and Treasurer, *ex officiis*. This committee shall specify the place, and the precise time, at which sessions shall commence; shall choose a preacher of the opening sermon; may select topics regarding the Christian work of the churches, and persons to propose and present papers thereon; shall do any work which shall have been referred to them by the Council; and shall make a full report of all their doings,—the consideration of which shall be the first in order of business after organization.

VI. The sessions shall ordinarily be held in the latter part of October, or the early part of November.

VII. The call for any session shall be signed by the chairman of the Provisional Committee and the Secretary of the Council, and it shall contain a list of topics proposed by the committee; and the Secretary shall seasonably furnish blank credentials, and other needful papers, to the scribes of the several local organizations of churches.

VIII. Soon after the opening of a stated or special session, the following committees shall be appointed:—

1. A committee on Credentials, who shall prepare a roll of members.

2. A committee of Nominations, to nominate all committees not otherwise provided for.

3. A Business Committee, to propose a docket for the use of the members. Except by special vote of the Council, no business shall be introduced which has not thus passed through the hands of this committee.

Committees shall be composed of three persons each, except otherwise ordered.

IX. In the sessions of the National Council, half an hour shall every morning be given to devotional services, and the daily sessions shall be opened with prayer, and closed with prayer or singing. One evening at least shall be entirely set apart for a meeting of prayer and conference; and every evening shall ordinarily be given to meetings of a specifically religious rather than business character. And the Council will join in the sacrament of the Lord's supper at some convenient season.

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X. An Auditor of Accounts shall be appointed at every session.

XI. The Provisional Committee may fill any vacancies occurring in any committee or office in the intervals of sessions,—the person so appointed to serve until the next session.

XII. The Council approves of an annual compilation of the statistics of the churches, and of a list of such ministers as are reported by the several State organizations. And the Secretary is directed to present at each triennial session comprehensive and comparative summaries for the three years preceding.

XIII. The Council will welcome correspondence by interchange of delegates, with the general Congregational bodies of other lands, and with the general ecclesiastical organizations of other churches of evangelical faith in our land. Delegates will be appointed by the Council in the years of its session, and by the Provisional Committee in the intervening years.

RULES OF ORDER.

The rules of order shall be those found in common parliamentary use, not modified by local legislative practice, with the following explicit modifications:—

When a question is under debate, no motion shall be received except the following; namely, to amend, to commit, to postpone to a time certain, to postpone indefinitely, to lay on the table, and to adjourn—which shall have precedence in the reverse order of this list—the motions to lay on the table and to adjourn alone being not debatable.

No member shall speak more than twice to the merits of any question in debate, except by special permission of the body; nor more than once until every member desiring to speak shall have spoken.

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OFFICERS AND COMMITTEES.

Officers for the Session of 1874.

Moderator, . Hon. LaFayette S. Foster, LL.D., Norwich, Conn.
Ass't Moderators, Rev. George F. Magoun, D.D., . Grinnell, Iowa.
Rev. Israel E. Dwinell, D.D., . Sacramento, Cal.
Registrar, . . Rev. William H. Moore, . . Berlin, Conn.
Ass't Registrars, Rev. Franklin D. Ayer, . . Concord, N. H.
Rev. James P. Kimball, . . Haydenville, Mass.

Officers for 1874–1877.

Secretary, . . Rev. Alonzo H. Quint, D.D., . New Bedford, Mass.
Registrar, . . Rev. William H. Moore, . . Berlin, Conn.
Treasurer, . . Hon. Charles Demond, . . Boston, Mass.
Auditor, . . Hon. Charles T. Russell, . . Boston, Mass.

Provisional Committee.

Rev. Edward P. Goodwin, D.D., ... Chicago, Ill.
Rev. Andrew L. Stone, D.D., ... San Francisco, Cal.
Hon. LaFayette S. Foster, LL.D., . . . Norwich, Conn.
Hon. Nelson Dingley, Jr., ... Lewiston, Me.
Hon. Edward S. Tobey, ... Boston, Mass.
Hon. Warren Currier, ... St. Louis, Mo.
Alfred S. Barnes, ... Brooklyn, N. Y.
And the Secretary, Registrar and Treasurer, *ex officiis*.

Committees to Serve after the Session of 1874.

To publish the Minutes and papers:—
The Secretary, Registrar and Treasurer.

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To confer with other ecclesiastical bodies, on comity:—

Rev. LEONARD BACON, D.D., ... New Haven, Conn.
Rev. DAVID B. COE, D.D., ... New York, N. Y.
Rev. ALDEN B. ROBBINS, D.D, ... Muscatine, Iowa.

To inquire, and report at the next National Council, whether the best interests of Congregationalism do not require the disuse of the society (or parish) system:—

Rev. SAMUEL WOLCOTT, D.D., ... Cleveland, Ohio.
Rev. ZACHARY EDDY, D.D., ... Detroit, Mich.
Rev. GEORGE B. BACON, D.D., ... Orange Valley, N.J.
Rev. WILLIAM H. MOORE, ... Berlin, Conn.
Rev. JAMES W. STRONG, D.D., ... Northfield, Minn.
Gen. CHARLES H. HOWARD, ... Chicago, Ill.
EDWARD BUCK, ... Andover, Mass.

THEOLOGICAL SEMINARIES

REPRESENTED IN THE COUNCIL.

THEOLOGICAL SEMINARY, Bangor, Me. Rev. Enoch Pond, D. D., President.

ANDOVER THEOLOGICAL SEMINARY, Andover, Mass. REV. Edwards A. Park, D. D., Senior Professor.

THEOLOGICAL DEPARTMENT OF YALE COLLEGE, New Haven, Conn. Rev. Noah Porter, D. D., LL.D., President.

THEOLOGICAL INSTITUTE OF CONNECTICUT, Hartford, Conn. Rev. William Thompson, D. D., Senior Professor.

THEOLOGICAL DEPARTMENT OF OBERLIN COLLEGE, Oberlin, Ohio. Rev. James H. Fairchild, D. D., President.

CHICAGO THEOLOGICAL SEMINARY, Chicago, Ill. Rev. Samuel C. Bartlett, D. D., Senior Professor.

PACIFIC THEOLOGICAL SEMINARY, Oakland, Cal. Rev. Joseph A. Benton, D. D., Senior Professor.

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AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston, Mass. LANGDON S. WARD, *Treasurer*. Rev. SELAH B. TREAT, Rev. N. GEORGE CLARK, D. D., *Secretaries*.

AMERICAN CONGREGATIONAL ASSOCIATION, Congregational House, Boston Mass. Rev. ISAAC P. LANGWORTHY, *Corresponding Secretary*.

AMERICAN CONGREGATIONAL UNION, 69 Bible House, New York City. N. A. CALKINS, *Treasurer*. Rev. RAY PALMER, D. D., New York, Rev. CHRISTOPHER CUSHING, D. D., Congregational House, Boston, *Secretaries*.

AMERICAN COLLEGE AND EDUCATION SOCIETY. Rev. INCREASE N. TARBOX, D. D., Congregational House, Boston, and Rev. H. Q. BUTTERFIELD, D. D., 62 Bible House, New York, *Secretaries*. JAMES M. GORDON, 32 Congregational House, Boston, *Treasurer*. Rev. H. Q. BUTTERFIELD, D. D., 62 Bible House, New York, *Assistant Treasurer*.

AMERICAN HOME MISSIONARY SOCIETY, Bible House, New York City. WILLIAM HENRY SMITH, *Treasurer*. Rev. HENRY M. STORRS, D. D., Rev. DAVID B. COE, D. D., Rev. A. HUNTINGTON CLAPP, D. D., *Secretaries*.

AMERICAN MISSIONARY ASSOCIATION, 56 Reade street, New York City. WILLIAM E. WHITING, *Assistant Treasurer*. Rev. GEORGE WHIPPLE, Rev. MICHAEL E. STRIEBY, D. D., New York, *Corresponding Secretaries*. Rev. E. M. CRAVATH, *Field Secretary*. Rev. CHARLES L. WOODWORTH, Congregational House, Boston; Rev. GUSTAVUS D. PIKE, 56 Reade Street, New York; Rev. JAMES POWELL, Chicago, Ill., *District Secretaries*.

CONGREGATIONAL PUBLISHING SOCIETY, Congregational House, Boston. MOSES H. SARGENT, *Treasurer*. Rev. ASA BULLARD, *Secretary*.

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